WORLD CALL

FEBRUARY 1944

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World Call

VOLUME XXVI FEBRUARY, 1944 No. 2

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Circulation Corner

Chaplain Frank W. Sprague, "Somewhere in Sicily," writes in appreciation of WORLD CALL:

"I hope I can continue receiving this brotherhood journal—even though I may move around quite a bit. It is surely refreshing to have the familiar church papers coming from time to time. The copy of WORLD CALL which I receive is read by a number of others in this organization, too."

Bruce B. Matthews, Chaplain, writes to congratulate Dr. Bates:

"Just a short word of hearty congratulations to Dr. M. Searle Bates for his statement of 'heedable' facts in 'Eyes On the Orient' in WORLD CALL, October, 1943."

Central Church of Christ, Grand Rapids, Michigan, recently established a practice of giving to all new members of the church, a year's subscription to WORLD CALL. An excellent letter, which explains the missionary efforts in Central Church, is sent to each member by the chairman of the missionary division.

Mrs. O. S. Murphy, National WORLD CALL Secretary, participated in the School of World Friendship, held at First Christian Church, Colorado Springs, Colorado:

"Mrs. O. S. Murphy was the speaker at a Kick-off Dinner on Nov. 19. The following Sunday, Conrad Braoten spoke on Madagascar and Africa. Nov. 28, Miss Ruth Louise Parker, on 'Chinese Are People.' Dec. 1, Dr. Thomas L. Harris, on the 'Place of the Church in Russia.' Dec. 5, Miss Catharine Gregg, on 'How Different Is Life in India.' Dec. 12, Manuel C. Diaz, on 'Insights into Latin America.'"

1943 Index

A complete index for the issues of 1943 may be obtained without cost simply by writing for it. Send requests to WORLD CALL, 222 S. Downey Ave., Indianapolis 7, Indiana.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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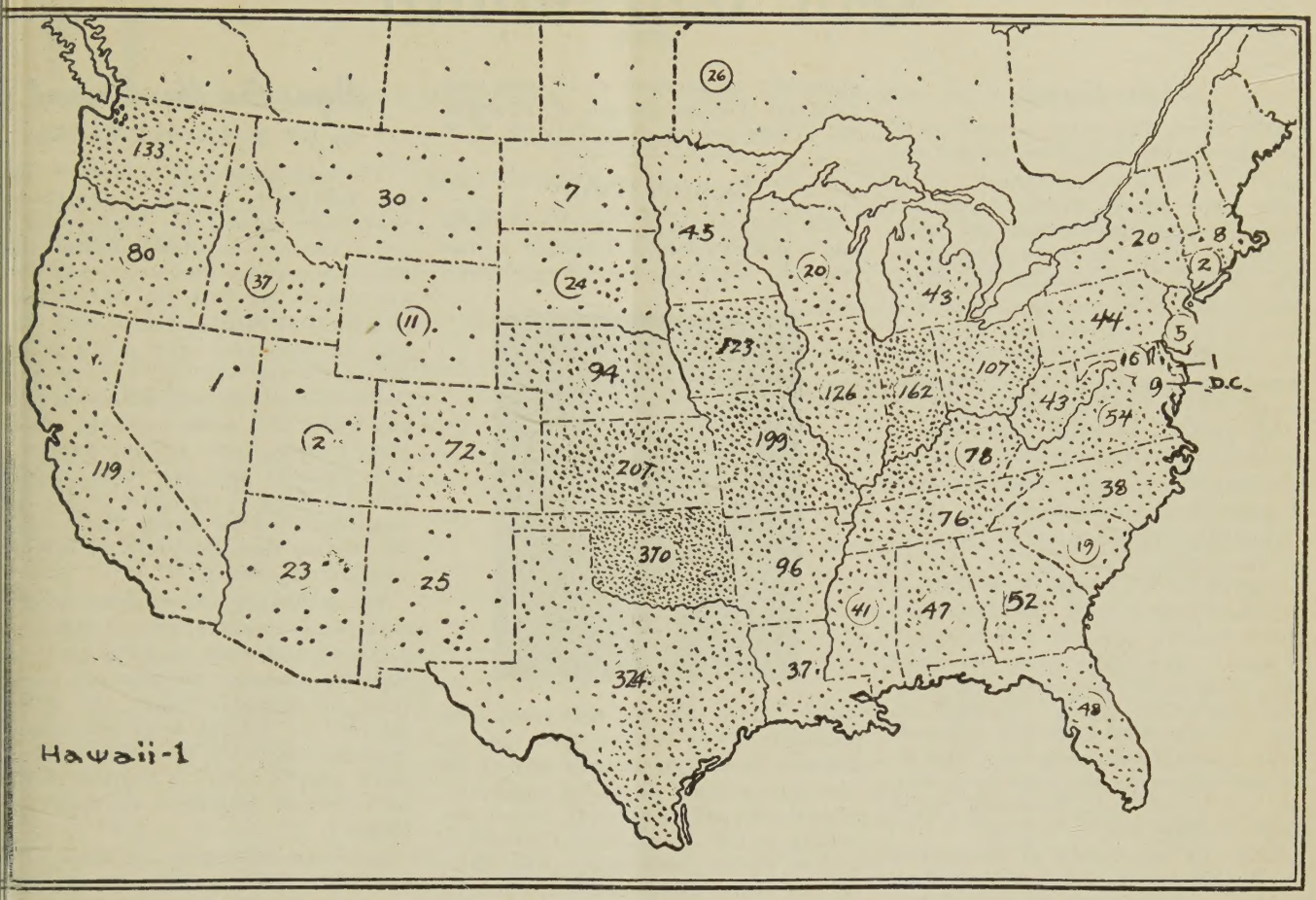
THE MAP OF INDELIBLE DOTS!



Church Extension From the Beginning, Oct. 1, 1888

The above map shows 3,208 places where churches have been built with the aid of loans from the Board of Church Extension. Oklahoma leads. Where is your state in the procession?

These loans total $11,118,673.00. The estimated value of the properties acquired by aid of these loans is $34,000,000.00.

IN 1943, 136 churches paid in full their loan balances—an all-time record. Ninety-nine churches received loans (or were promised loans) totaling $784,650.00.

PARSONAGES—Thirty-eight churches were promised loans totaling $152,350.00 with which to buy parsonages—another all-time record.

Every church should own a home for its minister.
Why wait? BUY NOW with the aid of a loan from

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

The Threshold

Our Cover

OUR Cover illustration is made up of photographs from three distinct sections of the world.

The three figures in the foreground represent three generations of Polish refugees. Even short-time good-byes take on deep significance in war areas. Who knows what the next hour will bring forth for this child, her mother or her grandmother? They have lost home, cherished possessions, perhaps even their menfolk—have only each other now.

The mother and child, above and to the left, bespeak China's woe. Christian missionaries are among those who have brought aid to thousands such as these.

The little girl, above and at the right, is Tina. Many have seen her face on the poster of the Church Committee on Overseas Relief and Reconstruction. Tina's home in Belgium was destroyed by bombs. She knows all the horrors of war—hunger, cold, separation from parents, terror-filled nights. Through the help of American Christians she was taken across France and into friendly Switzerland, where she finds food, shelter, and a spirit of kindliness which makes it easier for her to forget.

These are but a few of humanity's millions who hunger in body and soul. Disciples of Christ have set aside February 20-27 as a Week of Compassion when they will give answer to such needs.

Pamphlets for Chaplains

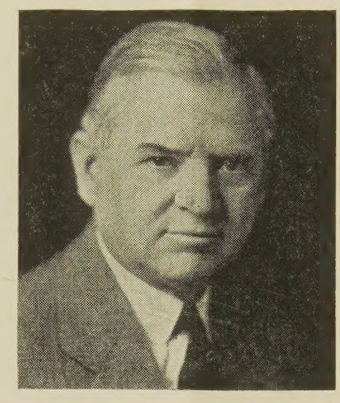
THE Committee on War Services, 222 Downey, Indianapolis 7, Indiana, has published a series of 14 pamphlets for distribution by Disciple chaplains among men in the armed services. Titles are: A Call to Church Membership, The Meaning of Immortality, Five Reasons for Keeping Pure, The Unity of All Christians, How Can We Believe in a Loving God? A Just and Durable Peace, Protestantism, The Disciples of Christ (two pamphlets), You and the Lord's Supper, You and Christian Baptism, That for Which We Stand, Training the Devotional Life, and Making the Most of Your Chaplain.

Worship and Health

A new pamphlet entitled "Worship and Health," written by Howard Chandler Robbins, has just been issued by the Federal Council of the Churches of Christ in America. Jointly published by the Commission on Religion and Health and the Commission on Worship, the 24-page pamphlet is the first Federal Council publication to bring to public attention the close relationship between worship and health. The author is a member of both commissions and was the first chairman of the Commission on Religion and Health. Copies of the pamphlet may be obtained at 10 cents each from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Samuel Ashby

The brotherhood of Disciples of Christ lost a distinguished and trusted layman with the death on Dec. 26 of Samuel

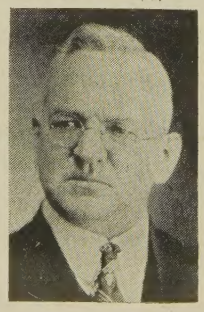


Ashby. Since 1934 Mr. Ashby had been president of the Pension Fund. As an attorney he had given generously of his time to practically all of the missionary, educational and benevolent boards reporting to the International Convention. Funeral services were held on Dec. 29 in Central Church of Indianapolis, where he had served as chairman of the board for many years.

Publicity Manual

The Home Missions Council of North America, 297 Fourth Ave., New York 10, N. Y., has published a significant booklet by Kenneth Underwood on *The Why and How of Missions Publicity*. The booklet sells at 25 cents. It is much broader than its title, and really deals with all kinds of church publicity. Discussions of "What Makes Religion News?" and "How to Write News Copy" are examples of chapters of general interest to churches and preachers. Mr. Underwood is a young Disciple now engaged in graduate work in religious journalism at Yale University.

Chaplaincy Subscriptions



Dr. L. N. D. Wells, pastor of East Dallas Christian Church, which has just announced its desire to provide subscriptions to WORLD CALL for 75 Disciple chaplains. Other churches joining in this service are, Wilshire Church, Los Angeles, Calif., Central Church, Sharon, Pa., First Church, Frankfort, Ky., and First Church, Paducah, Ky.

Eyes On the Orient

By DR. M. SEARLE BATES

The conferences held in Moscow, Ca and Teharan by leaders of the pre-e nent states among the United Natic are of enormous importance to the Orie They demonstrate that Russia and Chi are able to act with the United Sta and Great Britain, and with each oth both in agreement upon major polic for completing the war and upon t skeleton of a post-war settlement. T possibility of a serious split in purpo after release from critical danger Axis triumph has now been remov from the mind of the entire world. T mendous difficulties remain, but the ba for meeting them cooperatively has be vastly strengthened.

The declarations issued from the thr conferences combine with definite w policies considerable reaffirmation of co structive program: international coope ation for security, liberty and welfa among "all nations large and small. Such provisions are mere directives, a much positive effort is urgently need to encourage statesmen to work up them.

The Cairo discussions, in which Chi was represented by Chiang and Russ was not directly represented but w fully consulted, were concerned speci cally with the Far East. The three po ers "covet no gain for themselves a have no thought of territorial expa sion." Those who say the United Stat should or will take the Pacific islan long Japanese, please note. The alli propose, however, to take the islan from Japan, presumably to hold them u der international trusteeship; and to e pel Japan from all newly occupied ter tories. All lands taken from China, i cluding Formosa and Manchuria, are be returned. Korea "in due course" to become free and independent. In recent address, Chiang has said th Roosevelt agreed with his position, stat at Cairo, of leaving the Japanese to det mine their own form of government aft the destruction of the military regime.

So far, so good. Critical problems r main as to the treatment of Japa greater ones in the "colonial areas" Southeast Asia. Greater issues for t Orient even than those are the questio of international cooperation on the wor scale, for peace and economic impro ment. Will it be achieved with sufficie vigor and promptness to start the er Or will good intent be lost to fearso nationalism and violent distress in w and revolution, while men who want a b ter world debate with each other and wi the unholy alliance of isolationists-i perialists?

January 7, 1944

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Jessie M. Trout, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVI FEBRUARY, 1944 NUMBER 2

Disciples and the New World Mind

THE theme of the Drake Conference, which meets in Des Moines this month, is, "The Church and the New World Mind." Sponsored by Disciples and made up of delegates drawn largely, though not exclusively, from the Disciple fellowship, the Conference is in no sense sectarian. It has been called by Disciples who desire their brotherhood to take its place along with others of the larger Christian fellowship in accepting responsibility for creating that world-mindedness without which peace treaties are but notices of temporary breathing spells for peoples who have no faith in an ordered and peaceful world.

An important decision made by the Drake Conference Central Committee is to refer the carrying to the brotherhood of the message and spirit of the Conference to the International Convention's Commission on World Order, headed by Roger T. Nooe of Nashville. We predict that under Dr. Nooe's leadership our churches will respond. The hope of the future is linked up with the necessity for creating that kind of world-mindedness which it is the function of the church to impart.

A Time of Accounting

FOR Disciples of Christ the eight days from February 20 to 27, 1944, will be a time of accounting. This is the period designated to be observed as a Week of Compassion. Both in this issue and in other recent numbers of WORLD CALL considerable space has been devoted to the causes for which the brotherhood is asked in these eight days to raise a sum of $250,000. Not a single one of these is a selfish interest. Not one cent of the contributions made will be used to build up self-perpetuating organizations. The gifts are to be for humanity's hungry—for the hungry in body and the hungry of soul.

Insofar as we know, Disciples of Christ have never before been asked to give so large an amount of money in so brief a period. But, never before have such tremendous and compelling needs been faced. Disciples have, up to the present, failed to have an adequate part in the efforts of American Christians to meet these needs. The Week of Compassion calls them to an accounting, an accounting which reaches down to the individual member in the most inconspicuous church. And to the stronger churches, as well, and with even more urgent claims. It is a time when human need calls to hearts of Christian compassion. And it is a time of accounting.

Dr. Henderson Escapes Nazi Prison

ON JANUARY 11, Mrs. A. G. Henderson called Dr. C. M. Yocum, executive secretary of the department of Africa and India of The United Christian Missionary Society, to announce that she had word from her government in Ottawa, Canada, that her husband, Dr. Henderson, had escaped from the civilian prison in Internierten-lager Riromagny, Belfort, France, and had reached Switzerland.

In a letter to Dr. Yocum on Jan. 13 Mrs. Henderson quotes the following wire received from her father in Canada: "Letter today from Ottawa External Affairs Department advises that Dr. Alfred Henderson recently escaped from civilian internment camp near Belfort and is now interned at Lausanne, Switzerland. Mother and Dad want to say 'We are happy to know he is free from the Germans and in a neutral country.'"

It will be recalled that Dr. and Mrs. Henderson, both Canadians, had been appointed for missionary service with the Society in the Belgian Congo and were on their way to that field when their boat, the Zamzam, on April 17, 1941, four days from their destination, was sunk by a German raider. With Mr. and Mrs. W. H. Edwards and others, the Hendersons were taken aboard the raider, transferred to another boat, and ultimately brought to occupied France. Since America was not then in the war, the Edwards were returned; but the Hendersons, being Canadians, were held as enemy aliens.

Mrs. Henderson was later returned to Canada, but her husband has been detained in two prison camps, one at Cost, Germany, and that from which he escaped. He has acted as physician in these centers for British prisoners. When his transfer from the Cost prison was made recently, it was thought that the change might have come to make room in the hospital there for the large numbers of wounded Germans returning from the Russian front.

Inquiries have been made by the United Society as to what action the Swiss government will take under international law.

Women and the Great Commission

An Editorial

FROM the day of the giving of the Great Commission—to go into all the world and preach the gospel—until now, women have played a noble part in the effort of the Christian church to bring its message of hope and salvation to "every creature."

This great imperative, which has been regarded as the marching orders of evangelists and missionaries through all the centuries of the Christian era, was addressed directly to a company made up of eleven men. These men interpreted it, not as a directive to themselves alone, but as a challenge to all the followers of the Christ, both then and in years to come. They understood its significance to be that Christianity was more than a faith; it was to become a *movement,* as well. Every believer was to become an evangelist and a missionary.

As this spirit took hold of the early church it was soon apparent that women were to be among the foremost of those who carried the evangel of God's love. The story of the expansion of the early church is one which accords a worthy role to women, even in a day in which prominence of any kind was granted them only with reluctance. Lydia, Priscilla and Dorcas are doubtless examples of numbers of women who brought honor to the New Testament church through good deeds and Christian zeal.

THE story of modern Christian missions is one which cannot be told in full without paying tribute to the thousands of noble women, some laboring as coworkers of their husbands, and others separated from all their kin, who have brought light and hope to those that sat in darkness and despair. Health and educational opportunity and Christian hope have come to be the privilege and right of hundreds of thousands of people in many parts of the world because of women who have gone forth as nurses, physicians, teachers and preachers of the gospel.

In the single Chinese city of Nanking some thousands of women and girls today acknowledge their indebtedness for the very lives to which they cling to the heroism of a woman from America, Minnie Vautrin, who in the dark days of the sacking of the capital stood between them and death. Other women have given themselves to their fellows with like devotion, and the luster of their names is part and parcel of the glory of the missionary enterprise.

THE place of women in the evangelistic program of the average local church is one which can scarcely be rated too highly. Yet, this fact does not always receive the recognition that it should. As the church reaches out to touch new life with its message of human redemption, it is too easily assumed that those chiefly responsible are preachers and evangelists. In vast numbers of cases, if the facts were known, it would be apparent that a major evangelistic force the average church today is centered in its woma hood. Women far outnumber men on the teachi staffs of most of our church schools. They reach o into their immediate neighborhoods and beyond make friends for the church and to make its messa known. They are foremost among those who have de concern for building the kind of a community enviro ment which will make it easier for life to be dece and wholesome. They assume responsibility for ma ing the Christian influences vital in their own hom They are evangelists at home, as well as missionari in the far parts of the earth.

THERE is a particularly significant challenge th comes to the women of our churches in the mont immediately ahead to give themselves with increas earnestness to the program of evangelism. The wee leading up to and culminating in Easter have con to be the church's most fruitful period for evangelist effort, for the extending of its influence and the e larging of its borders. More people come into t membership of the church or renew their relationsh with it in this period than at any other time of t year. In this program women have had a large pa and they have taken joy in it.

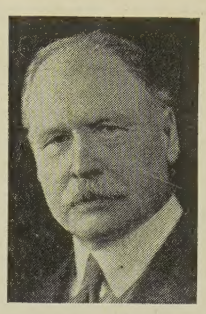
This year the churches come to the important pr Easter period facing greater opportunities than ev before. Many communities have an unprecedent number of newcomers who are unrelated to any loc church. Some of them have been active members churches elsewhere, but have permitted the strain longer hours of work and other circumstances to ke them from following the normal habits of their live The consequences are serious: serious for the church that need them; serious for their own lives which fa the danger of becoming pagan; and especially serio for their children who need, as never before, the i fluence of the church and of church-honoring homes.

Most of these people can be won by friendly, patien considerate interest and good will on the part of t church. And none within the churches have great talent for evidencing such interest and good will tha the women of their membership. It is true that th are burdened more heavily than ever before. It is tr that calls for community service of various kinds a more insistent than ever. It is, nevertheless, also tr that, unless the women of the churches give themselv to this work of carrying out the Great Commission their own communities and neighborhoods, irreparab loss will result.

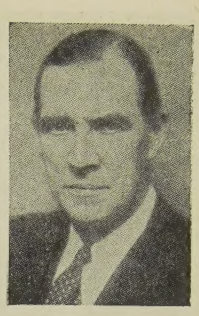
We challenge, then, the Christian women of t churches of America to dedicate larger portions their time than ever before to this basic work of eva gelism in which they and their sisters have shar so largely and so fruitfully all through the years.

Drake Program Completed

ITH the securing of Professor Rufus M. Jones of Haverford College as the lecturer on the night of February 4, the program for the Drake nference on the Church and the New World Mind has been completed, ording to Dr. W. F. Rothenburger, executive director of the conference. e sessions, attended by approximately 300 official delegates and others o come as auditors, were scheduled to open on the evening of February 1 h a lecture by Professor W. E. Hocking on "Religious Faith and World der." Dr. Jones's lecture will be on the conference theme, "The Church l the New World Mind." A Who's Who of the lecturers appears below.



W. E. Hocking



Sir Willmott Lewis

Who's Who Among Drake Lecturers

WILLIAM ERNEST HOCKING, emeri- professor of philosophy at Harvard iversity. Former member of faculties Andover, University of California, ie. Gifford lecturer, Glasgow, 1937- Hibbert lecturer, Oxford and Cam- dge, 1938. Member American Philosoph- l Association, British Institute of ilosophy, etc. Author of *The Meaning God in Human Experience, Spirit of rld Politics, Living Religions and a rld Faith,* etc. Editor and co-author *Rethinking Missions.* Congregationist.

LEO W. BLACKBURN, superintend- of Flanner House, Negro social service ter in Indianapolis. Educated at But- University, Fisk, Pendle Hill, the Uni- sity of Pennsylvania. Julius Rosen- ld fellow in the University of Indiana. rved on the faculty of Knoxville College d at Tuskegee Institute. Distinguished vice award of the Indianapolis Junior amber of Commerce, 1940. Member of hite House Conference on Children in a mocracy, 1940. Member American So- ological Society. Disciple of Christ.

WALTER WILLIAM VAN KIRK, sec- tary Department of International Justice d Goodwill of Federal Council of urches since 1925 and secretary of the ommission on a Just and Durable Peace. dio commentator of "Religion In the ews." President of the National Peace nference. Author: *Highways to Inter- tional Goodwill, The Lima Conference, eligion and the World of Tomorrow,* etc. ssociate editor, *Federal Council Bulletin.* ethodist.

MINOR SEARLE BATES, professor of story and vice-president of University of anking. Educated at Hiram, Oxford Rhodes scholar), Yale, and Harvard. Ad- sor on the Orient to International Mis- onary Council and Foreign Missions Con- rence. One of organizers and chairman Nanking International Relief Commit- e in 1937. Exposed opium traffic in anking after Japanese occupation. Dele- te to Institute of Pacific Relations and adras Conference. Disciple of Christ.

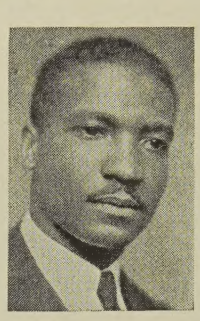
SIR WILLMOTT HARSANT LEWIS, ief of Washington Bureau of *Times* of ndon. Foreign correspondent in Far st, covering Boxer Rebellion, Russo- panese War, Chinese Revolution. Editor *anila* (P. I.) *Times,* 1911-17. In France during World War I. Member New York *Tribune* Paris staff 1919. With *London Times* in Washington since 1920. Created Knight Commander of the Order of the British Empire, 1931; decorated Chevalier Legion of Honor (France); awarded British and Japanese war medals in World War I.

GEORGIA ELMA HARKNESS, professor of applied theology at Garrett Biblical Institute since 1939. Formerly member of faculties of Boston University, Elmira College and Mt. Holyoke College. Author of *The Church and the Immigrant, Conflicts in Religious Thought, The Resources of Religion, The Recovery of Ideals, Religious Living, The Faith By Which the Church Lives.* Delegate Oxford Conference on Life and Work, 1937; Madras Conference of International Missionary Council, 1938. Methodist.

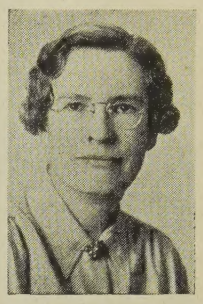
GONZALO BAEZ-CAMARGO, executive secretary of the National Evangelical Council of Mexico and Manager of the Union Publishing House in Mexico City. Educated in the Normal School at Puebla and the Union Theological Seminary in Mexico City. Former professor and vice-president of the Mexican Methodist Institute, Puebla. Author of several books in Spanish and, with K. G. Grubb, of *Religion in the Republic of Mexico.* Delegate to Madras Conference of the International Missionary Council, 1938. Methodist.

RUFUS MATTHEW JONES, professor of philosophy at Haverford College, 1904-34, now emeritus. Former editor of *The American Friend.* College preacher and lecturer at universities. Chairman of the American Friends Service Committee for European Relief, 1917-28. Recipient Philadelphia Award. Author of numerous books, including *The Inner Life, Fundamental Ends of Life, The Church's Debt to Heretics, The Eternal Gospel, Flowering of Mysticism.* His latest volume, *New Eyes for Invisibles.* Member of the Society of Friends.

The chairman of the Drake Conference is Dr. C. E. Lemmon, president of the International Convention of Disciples of Christ. Dr. W. F. Rothenburger is the executive director. Dr. H. G. Harmon is president of Drake University, the Conference host.



Cleo W. Blackburn

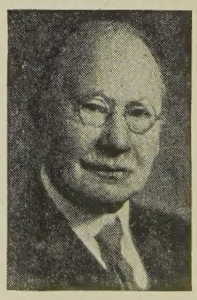


Prof. Georgia Harkness

Walter W. Van Kirk

G. Baez-Camargo

M. Searle Bates



Rufus Jones

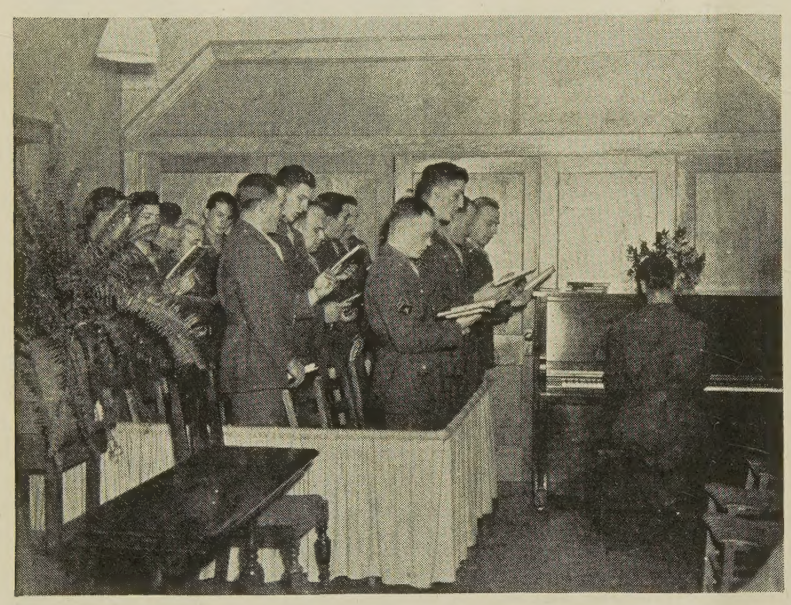
An average of 4,000 people were fed one meal each day over many months in a single city in China through relief offerings; 600,000 have been driven from their homes by the Yellow River floods; 220,000 individuals need aid in medical clinics

Humanity Hunger

In Body and Soul

IF A hungry, tired little child were in c midst, how quickly we would share c meal, find a garment to warm his bo If the aged woman fleeing before an inva ing army were our mother, how eager would be to provide shelter and care. If t serviceman, lonely and away from home f the first time, were a son of our church, h gladly we would open our doors to him. the chaplain in the army camp were our p tor, how proud we would be to keep alive t strong ties of brotherhood.

Myriads of people—many of them wome old folks, little children—are today hom less, hungry and cold—hapless victims war. Millions of the world's finest youth all nations gnaw their hearts out in pris or concentration camps, praying for the bo of something to occupy their hands, a minds, and souls. Hundreds of thousands young men and women, many of them out our churches, are gathered in army camp needing a ministry which only the church ca render. One-fifth of the population of o country has moved or will move this year in industrial areas, many of them congest trailer camps or government housing uni far from a church or any religious influen More than three hundred of the pastors our churches are in the armed forces as cha lains, but still a part of our brotherhood.



It is estimated we have now an army of eight million, with a possibility of building that up to eleven million this year. Churches in camp towns are generally very inadequate to minister to the need as they see it

—Picture from European

Of the 1,800 Greek refugees in one city, 700 are children under twelve years of age and the majority of the remainder are women, all of whom urgently require clothing, medicines, and other necessities

A Call to Observe

The Week of Compassion February 20-27

The magnitude of the problem must not discourage us for rs is a large brotherhood and with all cooperating we ould be able to do even more than is asked of us. In relief r the refugees and the starving peoples in the war zones e join with twenty other communions, and surely together e, who have so much, can lift the burdens from millions of nocent sufferers.

We cannot render a personal ministry to these, but we can pply the want and depend on other hands to do the serv-e. In the Week of Compassion the goal for our churches $250,000—$100,000 for the Committee on War Services of sciples of Christ; $25,000 for pensions for chaplains; 5,000 for relief and reconstruction in the war areas; and 0,000 for current wartime emergencies. If we il in our goal, the suffering for some will be en more intense.

One pastor has said of this call:

"The Week of Compassion, as a demonstration at we care enough about the suffering of human-y to do something about it, is so thoroughly hristlike that I am glad our churches have been allenged with the immensity of the opportunity. e must confess that we have all been ready with ir tears when stories of distress were told us, and e have been long on our words of sympathy and nderstanding, but we have given little expression the compassion that is validated only when mething is done to relieve the situation."

Hundreds of thousands of Scriptures have been sent prisoners of war in Germany, Italy, France, India, South Africa, Egypt, and the West Indies

More than 4,000 Protestant churches of Europe have been destroyed or badly damaged in this war

All offerings are to be sent to the Wartime Service Fund of Disciples of Christ, Irvington Station, Box 5636, Indianapolis 1, Indiana

Between six and eight million men, prisoners of war, their lives suspended in time, live in barbed wire compounds, waiting the war's end

Below: In one area a vacation church school was held last summer, enrolling 175 children from three housing units, from the families of industrial workers, part of the migration of 20,000,000 people in the United States

Black Magic Versus Health Education

By HOWARD HORNER, M.D.*

HEALTH among the people in the Belgian Congo is a matter of good luck rather than of care and precaution. The climate is very unhealthful. The soil is poor and the forest is difficult to cut, plant, and cultivate. Wild foods are not plentiful. In five months we have not had meat to give to our hospital patients. Fish is almost as scarce. All of these factors naturally lead to malnutrition.

Diseases which sap the energy of the already undernourished people are everywhere present. Widespread is yaws in which there is a bad eruption over the entire body that may lead to ulcers and other complications. There is malaria, sleeping sickness, and leprosy. Hookworm infection is universal. All of these diseases combine to give anemia to a people who are already undernourished. Only the strongest remain in a certain degree of good health.

Ignorance as to the cause of the disease is perhaps the greatest factor to overcome. According to the Congolese, there is no other cause of disease than bad spirits in the body of the sick person. Usually the babies are about as husky as average when born. But from birth they begin to run the gauntlet of black magic. For one reason or another the baby cries excessively. He must have sick eyes, believes his mother. So she puts in some juice of red peppers to drive out the spirits which cause the crying. Burns are treated by the application of dirt.

The witch doctor tells the sick person not to eat certain foods. He may also prescribe that the patient should not drink water during his illness.

Many of our cases give the following story: A mild pain is felt in the abdomen or the patient feels or hears his own intestinal movements. He believes that the bad spirits are there and he goes to the witch doctor. Meat is prohibited and a treatment is given which ulcerates the large intestine. The pain increases, so certainly the spirits must not be pleased. The treatment is continued until the patient is a starved physical wreck.

An Educational Program

Breaking these customs of black magic can be accomplished only by an educational program. Fundamental heathen concepts must be changed and replaced by simple true concepts. Christians are the best salesmen of good health to their own people. The Congolese who have been trained as nurses are the most likely persons for this purpose.

All of our mission hospitals are training boys as nurses either formally or informally. At Wema we began classes for our nurses in January, 1943. Previously our nurses had been taught by Miss Alumbaugh. We have, when possible, four hours of class work a week.

*Medical missionary to the Belgian Congo with The United Christian Missionary Society.

Our nurses are more practical than theoretical, s teaching them to work is easier than teaching the the principles of medicine. A fundamental but im portant concept is teaching them to be clean. To ai in this we have painted the walls and woodwork o all our rooms white by using a mixture of native cla which serves very well. Each man is assigned to room to be cleaned each day. Once each week a inspection is made. An example of the effect of thi teaching is that frequently our nurses go to was their hands after touching dirty objects. This i something unheard of in native life.

Our own precautions against tuberculosis are caus ing our nurses to see that coughing openly in anothe person's face is dangerous. They cannot fail to se the contrast of infected burns treated with the con coctions of their witch doctors as compared to a few days of treatment with soap and water and clea medicine at the hospital. They also see the effec when an anemic, emaciated patient agrees he has no eaten meat for several months because a relative ha died.

The work of the nurses in rural dispensaries and o plantations is another means of effective education Dr. Donald Baker of our mission hospital at Mon dombe has several rural dispensaries. A nurse is sen

Native nurses in a well-baby clinic

Giving medical aid at Bolenge

each dispensary where he treats the common ill-sses, sends the difficult cases to the hospital and ter treats them as directed by the doctor. Intra-nous injections are given, abscesses are opened, and othaches are relieved. Cuts, burns and surgical uditions are treated in proportion to the confidence the people of a particular region in a particular rse. More helpful than the medicines and treat-nts given is the health teaching by a nurse of ong character. Such teaching is given by the ap-ication of principles of cleanliness and common nse that the nurse learned during his training at e mission hospital.

The effectiveness of the work of native nurses on antations is told through the story of Wanjola aque, the head nurse at a neighboring plantation. e received his training at our mission hospital at olenge under the supervision of Dr. Barger. Now e serves both natives and white people alike on the lantation where he is employed.

One of my first memories of Wanjola Jaque was eing his large frame doing the jumping-jack in the urse of his setting-up exercises early one morning. is large, well-proportioned body was made more at-active by his pleasant smile which revealed a set of ne white unfiled teeth, a rare sight for a middle-aged erson in Congo. He is the product of training from ildhood at our mission station at Bolenge.

Wanjola practices the hygiene he preaches. His hite teeth are brushed twice daily with a serviceable omemade toothbrush. He drinks large quantities of oiled water from a large enamel cup. His diet is as ar as possible a well-rounded one with a mixture of sh, meat, fruits, greens, fats, and starches. He pro-ibits no foods for superstitious reasons. He bathes egularly with water and does not smear his body ith paint, ashes, or mud. Soap and water are used xtensively at his dispensary.

His methods are a living lesson to the people whom e serves. The effectiveness of his work is evidenced y the fact that he delivers more babies a year than e do here at the hospital in Wema. This is in spite of the fact that according to the native customs, men at childbirth are taboo.

Another effective method of education is the teaching of hygiene in our schools. Hygiene books have been written in the native language. The teaching is given to a group who are especially trained to go to their villages in the forest and teach others.

Most helpful and important is the baby and prenatal clinic that is held weekly on all of our mission stations. Simplified lessons are given to mothers, expectant mothers, and any women who may be interested.

The Future

In looking to the future the possibilities are hopeful. The government of the Belgian Congo is helping our mission hospitals in their medical and health educational program. The baby and prenatal clinic is aided financially and in normal non-war times some milk is given for the children who need such care. Part of the support of our Congolese nurses is provided by the state.

When we have adequate personnel perhaps we will be able to enter into some of the government programs. A rural health program to supply satisfactory native toilets in the forest villages is already being attempted. A group of Congolese are trained to make the toilets and to instruct the people in their use. These are sent in teams into the villages along the forest paths where the work is done. The work is supervised by the white personnel of the hospital. But such training and supervision cannot be undertaken when the medical staff of our hospital is limited.

At the present time our nurses are considered by the government only as aides. This is because none of our mission hospitals to date has sufficient staff or physical equipment to graduate fully government recognized native nurses. The minimum staff for such a hospital is two doctors and one white nurse. Two Protestant mission groups in Congo have established a training school for nurses which is recognized by the government. We are anxious and ready to establish such a school when the staff and facilities are available.

Health education in Africa is in its infancy. It is the only way to break the vicious circle of heathen practices which sap the life of the people. We are certain that another score of years will yield results because of the educational efforts which are now being made.

Hospital at Wema

Color in the Post-War World

By JOHN KNIGHT SHRYOCK*

RACE prejudice will not be removed by the war; it will probably be intensified. Bitterness will be added to the existing feeling in the defeated nations, and a longing for revenge, without an acknowledgment of fault. Among the victorious nations, there will be groups and nations who will feel that their efforts have not been appreciated, and that they have not been rewarded at the peace table as they deserved. All this will be heightened whenever there is a difference of color. And with the development of national consciousness in nations formerly regarded as backward, such as the peoples of Asia and Africa, the advocates of a narrow nationalism will be apt to appeal to racial prejudice among their hearers in order to secure their own ends.

It is impossible to exaggerate the seriousness of the situation we will face when the war is over. If race prejudice, racial inequalities, and the exploitation of backward races are permitted to continue, then a worse catastrophe than the present war will overtake us.

Christians must remember that not only is race prejudice incompatible with the teachings of Jesus Christ, and of his church, but that it is founded upon ignorance and misconception.

There are unquestionably differences between groups of men; but are the important differences due to race, or to culture? There is no space to enter into details, but a general statement must suffice.

No evidence that could be accepted as scientific is known at present which indicates that the fundamental differences between groups can be interpreted in terms of race. In classifying racial groups, anthropologists are forced to adopt such meaningless criteria as the cross-section of a hair. Weight, stature, and the color of the skin have long been discarded. The variation within a racial group is much wider than the variation between the average of different groups. Among the more advanced peoples, there is no such thing as an unmixed race. And if there are mental differences between the races, no experiments of a scientific nature have been made which would indicate what they are.

The mental differences between groups are better explained in terms of culture than of race. Language, religion, moral rules, ways of life, habits of thought—these are the factors which separate peoples. And to these is added the universal tendency to regard anything that is strange and different as inferior.

One may say that it is not important what separates the nations, race or culture, because the separation exists in any case. But it is very important that we recognize in the coming post-war period that our differences are due to cultures, and not to race; because racial differences are permanent, and cannot be changed, whereas cultural differences can be remove If the essential differences between men are caused b race, then our situation is hopeless. But if these di ferences are due to culture, then the problem, no ma ter how difficult, permits of a solution.

We must begin the post-war period with a confe sion. There is no nation which has not offended this matter, so that we should avoid hypocrisy ar offense by acknowledging our own shortcomings. W cannot remove the moat from another's eye while beam is in our own. We ought not to lament over th natives of Java, or India, or South Africa, while w maintain our own right to do the same thing that w object to elsewhere.

And we should recognize that the human race is unit. It is not a question of whether we like this; is a fact which, if it is ignored, will bring unbelievab disaster. Just as areas of low atmospheric pressu bring storms, so an oppressed and penalized grou breeds trouble for all.

We should look at the facts coldly and impersonall For example, when a minority of a different race amon us is less than ten per cent, there is little racial feelin But when the percentage rises above that point, bitte ness increases as the dominant group feels its securit endangered. This must be recognized, and as far may be discounted and remedied.

But above all, we should recognize that the real issu is not race, but culture. The preservation of culture an important and serious matter, and we shall ga nothing by minimizing differences of culture betwee peoples. But we can face this problem, great though is, with hope in the possibility of a solution; where differences of race, were they really essential, woul render the situation hopeless. We must endeavor separate these two issues in the minds of men ever where. The real differences that separate Hindus ar Chinese and Negroes and Caucasions are due to ed cated behavior, not to heredity. And the variatio within the Negro and the Caucasion groups are fa greater than the differences between the average Neg and the average Caucasian. The bitterness betwee groups is based on culture, and may eventually be r moved; while what we call race feeling, in so far as is really that, is totally irrational.

When war has ceased, this problem must be attacke For it will exist in the post-war period in an even mo aggravated form than before the war. If it is n solved, disaster awaits us. And each one of us mu resolve to root our racial feeling from his own hea while recognizing how hard it will be to remove from others.

We should recognize also that a real solution w inevitably be a religious solution. We must practi what we say we believe. "God has made of one blo all nations." We must mean that when we say it.

*Dr. Shryock is rector of Grace and Incarnation Church, Philadelphia. This article is released through the Foreign Missions Conference of North America.

China Carries On in Education and Evangelism

By LUTHER A. SHAO

HAD the international situation been favorable in September of 1941, I would have been in the States to help the Emergency Million Campaign of the Disciples of Christ. I regretted that I uld not go to help in the campaign and to renew llowship with friends. On the other hand, I have een content to stay here so that I could work for hrist and his church, and for my own country. I ope that I may renew our fellowship at some future me.

There is no need to tell of wartime China; the presce in America of Madame Chiang Kai-shek and of her prominent Chinese leaders, the reports of your sitors returning from China, and books, papers, and agazines written about China have given sufficient ata. All of these will assure you that China is still nwaveringly determined to fight against her foes. oth government leaders and the people are deterined that we must win the war, and surely we will. is a painstaking process. Our six years of hard ruggle have made us more assured that what we ed now is *patience*. It is easier to end the war than build a permanent peace after its close. This will a stupendous task. It is the task of all peoples of e United Nations, especially for Christians throughut the world.

The National Christian Committee on Religious ducation, with which I am working, is a cooperative gency in religious education, with 14 member organations. Ten of these are church bodies and four are her Christian organizations such as the Y.M.C.A. nd Y.W.C.A. national committees. Our own Mision is one of the members. It was organized, first, to nplement the Chinese church in the growing interest n religious education which followed the Jerusalem onference; second, effectively to coordinate and articlate efforts of individuals and groups who had hitherto worked separately. Since 1932, the NCCRE has een one of the 52 constituent members of the World unday School Association.

Lay training, periodicals, church workers' confernces, started before the war, are still carried on. nique opportunities have brought special emphasis n vacation church schools, training of new inquirers, nd religious work in middle schools.

The war period has seen the undertaking of new rojects, such as the Child Welfare Centers, the Chrisian Forward Movement, Church and Alumni work, ural Service Centers, and the translation of the adras Conference literature.

Through these war days, the NCCRE has striven to aintain the unity and fellowship of religious educaion workers throughout the country, and to raise hese two banners: "Education Must Have Religion"; nd "Religion Must Have Education."

Before the Pacific war broke out, our main office vas in Shanghai. Dr. Chester S. Miao was general ecretary. Ronald Rees and Miss Lois Ely were sec-

Dr. and Mrs. Luther A. Shao and their four children. Many American Disciples will remember Luther Shao from his student days at Yale University, where he received his Ph.D. degree. Dr. Shao is widely recognized as one of the most influential of the many able leaders of the church in China. He is working now with the National Christian Council of China

retaries. Due to the foresight of Dr. Miao, a West China Branch Office was opened in Chengtu in 1939 and I was asked to be its secretary. Since then I have been loaned by our Mission to NCCRE. Since the Pacific war broke out, the West China Office has been the national headquarters for Free China, with the Shanghai office serving occupied China. At present I am acting as one of the executive secretaries of NCCRE serving Free China.

The continuing financial help and cooperation of the World's Sunday School Association, the Daily Vacation Bible School Association, and interested friends, along with some contributions from cooperating churches and from Religious Education Fellowship members, have made it possible to continue the work of the NCCRE despite difficulties and mounting costs of these war years.

When Shanghai was cut from Free China, the National Christian Council of China was also reorganized. Before the outbreak of the war, the Council only had three commissions—one on the Life and Work of the Church, one on Christian Education, and one on Medical Work. With the reorganization, two additional commissions were created—one on Christian Literature and one on Christian Social Service. When these commissions were reorganized, the executive committee asked me to serve as one of the executive secretaries of the Commission on Life and Work of the Church, and to act concurrently as executive secretary of NCCRE. At the same time, the chairman of the executive committee of National Christian Council, Dr. Wu I-fang, and the General Secretary, Bishop W. Y. Chen, requested our Mission to allow me to act as an executive secretary of the Council's Commission

on the Life and Work of the Church. Our Mission generously granted this request.

It is now four years since a National Conference of Christian Students held at Kunming launched what is now known as the Student Dedication Movement, succeeding the former Student Volunteer Movement. A group of students in Chengtu first caught the fire of this new movement. The flame was spread widely through the province of Szechwan and the Youth and Religion Movement Compaigns of the National Y.M.C.A. and Y.W.C.A. have led Christian students all over Free China into membership of the Movement. Valuable assistance has also been extended by the NCC, the NCCRE, the theological colleges in Chengtu, and other bodies. Such interest indicates the need which has been generally felt for the recruiting of Christian leadership to supply the demands of the churches, Christian schools and hospitals, the Y.M.C.A. and Y.W.C.A., and other kindred organizations. The Movement gives promise of future expansion and great achievement.

In recent months the Chengtu Fellowship of the Student Dedication Movement has taken steps to organize the Movement on a nation-wide basis. This group of students has expressed the hope that interested Christian organizations would form a committee to assist and guide the Movement, while leaving complete freedom to the students themselves for the exercise of responsibility and initiative, so that the Movement may remain a truly student enterprise. At the same time, there has been increasing recognition that the recruiting of suitable personnel for leadership in every sphere of the Christian movement in China is one of the most vital problems facing the church, and this also shows the need for coordination of effort. Accordingly, the National Christian Council was asked to convene an independent committee for the Recruiting of Christian Leadership. On May 26 this committee was formally constituted and I was asked to serve as its chairman.

This committee will take responsibility for assisting with follow-up work, including the sending of letters to individual students who need advice. It will seek to help students who volunteer for full-time Christian service to link up with the right training centers, and will introduce them to those leaders who can find them suitable opportunities for service. The committee will also conduct a literature program, chiefly by publishing small booklets, giving guidance and inspiration and those intending to enter the Christian ministry and other forms of full-time Christian service, and also to those who dedicate themselves as layworkers in the churches. In addition, pamphlets are to be prepared on such topics as "Christian Stewardship," "Christian Witness in Every Profession," "The Culture of the Spiritual Life," and "How to Receive God's Guidance."

An important phase of our work is student evangelism in isolated university centers. The invasion of China by Japan caused the migration of most of the Chinese universities to the interior. Some institutions moved to large education centers such as Chengtu, but many of the government universities located i the small cities or even in country places. Visits t these universities revealed that there was a great nee for religious and social service work. Not only so, bu in many cases there was a warm welcome from th university authorities, and in some cases Christia professors and students had already begun such a tivities as they could carry on in their spare time.

In the course of three years we have establishe work in six strategic centers, each of which is the hom of one or more of the outstanding universities c China. The sense of isolation and the need for mora and spiritual uplift have combined to make our pr gram timely and significant. In this work we hav enlisted the active cooperation of the local churche and have at the same time strengthened and deepene the foundations of the student Christian Associatior in these universities.

In each university there is some kind of studer center for all types of meetings and for recreatio In some places chapels have been erected because ther was no place available for worship. Each center ha a Christian Fellowship. Conferences have been ar ranged for the vacation periods and the reports c these are very encouraging. The religious work in th isolated universities has been related to the need fo proper recreation and also to the distribution of relie to needy students.

During the past two years, we have conducted sum mer conferences in these centers and several "Yout and Religion" teams have been sent out to visit man of the isolated government universities. All of thes projects are financed by special money raised in Chin

One of the recent developments in city churches the work of the Church and Alumni. Its main pu pose is to bring graduates of Christian schools, co leges and universities closer to the church and t mobilize them for actually participating in churc work.

Along with the same line, the so-called Churchmen Club is another new phase of work which has draw a great interest to many who are concerned with th cultivation of city church programs. The Y.M.C.A has the Y's Men's Club; the business and profession groups have Rotary; but the church in China ha until now had no comparable city-wide organizatio The Churchmen's Club is a city-wide organization, con posed of three members of each local church with th pastor, ex-officio. The members should be laymen wh have experience in the conduct of the affairs of th church, including those who have been members c church boards or who have served on important com mittees as officers, dealing with membership, financ evangelism, music and the like. The object is to pr vide for an exchange of experience as to the be methods for strengthening the local church and ma ing it a greater power in its community.

To these and similar projects the church in Chin is giving itself in these days of national and inte national crisis.

Church of Christ at Wendji, Belgian Congo

A New Church in Congo

By MRS. FREDERICK ROWE*

TODAY, the fifteenth of August, a new church building was dedicated at Wendji. The missionaries of Bolenge and Coquilhatville together with elders, deacons and deaconesses of the Bolenge church made the trip on the S. S. "Oregon." People sat in groups talking excitedly or singing. It was a most important day, indeed, to all of us, but most of all, was it a gratifying day to those elders of Bolenge who saw a task finished. It was they who had furnished the workmen to make the bricks to build the walls, to cut the wood for beams, to make the benches, and to roof it. It was their own money, a little at a time gathered together that had paid for it all. They had bought the corrugated iron for the roof. It was not procurable at the stores so they bought a piece here and there until they had enough. Many pieces are old and filled with holes it is true, but they bought what they could. Today it is all finished and their faces show the real joy of giving.

On the beach, the Christians of Wendji, who were waiting for us, sang a hymn as the boat docked. As we went on land, they shook our hands and said, "You have come."

It was a long walk from the boat to the church. On the way we passed workmen's houses and those of the native village who were not going to the meeting. As they saw this large crowd approach, and so many white people, too, they were surprised. One native cutting another's hair was standing with his back to us. He turned just as we drew near to his gate. His mouth dropped open and his scissors, ready to cut off another kinky lock, were held open and aloft in the air wholly unforgotten until we passed. Women stopped their stirring of the food which was cooking in large pots on open fires. Dogs ran out and barked at us. Pigs, goats and chickens ran across the road. Here from my seat at the back of the church I can see it all. Palm fronds and Bible pictures decorate corners and open windows. There is really a big crowd. They are sitting in the windows and are crowded together on the seats. Just to my right is a bench for six people seating twelve, a row on the front and one on the back. Mpoku Anoka, pastor of Bolenge church, is presiding. Mrs. Herbert Smith is at the organ. She brought the portable organ from Bolenge. Ekofo Yoseph is leading the congregation in song. After the Lord's Prayer, the quartet sang, followed by a prayer, and then an account of the building of the church. When the offering was taken everyone put in a piece of money. It was to finish paying for the benches.

Herbert Smith brought a stirring message about the work of a church. Then with the evangelist of the village, five missionaries and elders both of Bolenge church and of Wendji, acting as witnesses, Mr. Smith dedicated the building to the Lord.

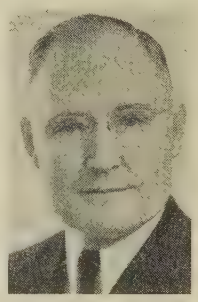
The crowd on the outside pressed forward to listen and the silence was broken suddenly by a cry of alarm and a heavy thud. A woman had fallen out of a window to the ground!

With a song, those not Christians left the room to give their places to other Christians standing on the outside who wished to partake at the communion table. W. E. Edwards presided at the table with Mpengo Thomas.

There was a song and a prayer and we went out.

*Missionary to the Belgian Congo with The United Christian Missionary Society.

M. O. Kellison to Wilshire



M. O. Kellison

M. OWEN KELLISON has resigned as executive secretary of the department of religious education of The United Christian Missionary Society to become pastor of the Wilshire Christian Church in Los Angeles. In accepting this call Mr. Kellison goes to one of the most significant pastorates of Disciples of Christ. This church is outstanding in its leadership in general brotherhood life and support.

President Robert M. Hopkins, in accepting the resignation, said: "With this unanimous call from Wilshire Church, and in view of your prayerful decision that you should accept that call, there seems no other course for us to follow than to let you go. This we do with profound regret but at the same time with sincere regard and genuine appreciation both for what you have done for the Society during these busy months of service and also what undoubtedly lies out before you in the great church to which you will go."

Mr. Kellison came to the United Society as executive secretary in September, 1942, from a pastorate in First Christian Church, Ponca City, Oklahoma. During his service with the Society he made an outstanding contribution to the program of religious education, working untiringly in the field, and spending a great portion of his time speaking in behalf of religious education across the United States and Canada. He implanted a spirit of enthusiasm for the total program of Christian education. He leaves this position and the fellowship of the United Society with sincere regret. He closes his work on February 29.

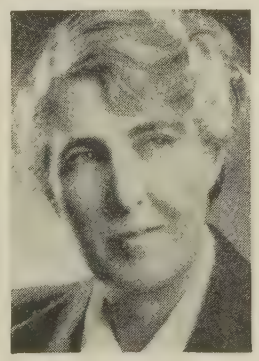
Mrs. O. S. Murphy Succeeded by Miss Jessie M. Trout

THE resignation of Mrs. O. S. Murphy as National World Call Secretary, following four years of successful service, was reported briefly in January. It is now announced that Miss Jessie M. Trout has been elected to succeed Mrs. Murphy. Miss Trout began her service on January 15, two weeks before Mrs. Murphy left, on Feb. 1, to take up her new work as director of women's activities at Country Club Christian Church, Kansas City, Mo.

Miss Trout was born in Owen Sound, Canada, and is a graduate of Collegiate Institute, Toronto Normal School, and of the College of Missions. She was formerly a missionary to Japan with The United Christian Missionary Society. Her most recent assignment there was that of secretary to Dr. Toyohiko Kagawa, world-famous religious leader and social worker. Much of Miss Trout's time in the past two years has been spent in promotional work in the Emergency Million campaign. Miss Trout is a keen student of world affairs and is an excellent public speaker.

Mrs. Murphy came to World Call, August 15, 1939, from the secretaryship of missionary organizations-education in Oregon. In the four and one-half years with this magazine she has been in numerous state and regional conventions and has visited hundreds of local churches. The character of her work is reflected in the circulation growth of World Call. In 1939, circulation averaged 34,395; in 1940 the figure was 34,480; in 1941, 37,181; in 1942, 41,906. The report to December, 1943, showed an average circulation of 46,835. The complete report for December will further increase the 1943 average. While World Call has had a steady circulation growth for 11 consecutive years, the greatest increase has come in the period of Mrs. Murphy's service.

Mrs. Murphy and Miss Trout were guests of the Publication Committee at a luncheon on January 22, at which time Mrs. Murphy was presented with bound volumes of World Call covering her term of service.



Left, Mrs. Murphy, who closes a successful service as National World Call Secretary, and, above, Miss Trout, who succeeds her

CANNON C. E. RAVEN, of Cambridge, in *Scienc Religion, and the Future,* makes a timely co tribution to a well-worn controversy. The controvers is now so mature that it is possible to objectively a praise the battle between science and religion. He a mits the obscurantism of much of the argument churchmen against science but at the same time calls attenti to the fact that many leaders of the religious forces of the nin teenth century welcomed science and to the further fact th there was a battle on between science and science, and th many of the new theories of science had a stiff battle for a ceptance on the part of more orthodox scientists. It is total unfair, then, in Cannon Raven's estimate, to think of religi standing off in battle against science and losing the field. fact, many of the tensions were being worked out in t twentieth century by such men as C. Lloyd Morgan, Whitehea Eddington, Haldane and Smuts. There was a fair prospect an integration of the two forces of science and religion.

It is here that Cannon Raven finds the reason for his boo He feels that a damaging reaction has set in which will thwa this integration and prejudice religion again in the minds thoughtful people. This reaction is in the form of the cris theology of Barth and Brunner. The influence of Reinho Niebuhr, both in England and America, also tends to solidi this reaction. In fact, some reviewers have felt that this boo printed in England, where Niebuhr is very popular, was d signed as an answer to his neo-reformation theology. T author fears that religion is about to lose a battle which had nearly won because of this "backward" theological trend.

THE crisis theologians are being attacked from another ang in the Lowell and Ingersoll lectures at Harvard given th year by Douglas V. Steere and published under the title, *Beginning from Within.* Dr. Steere is fearful of the depreci tion of man involved in the new reaction, especially the e phasizing of Luther's stress on salvation being a sheer act faith and the danger of regarding "all meditation, all ment prayer, much as Luther did," "filthy rags" in God's sigh Dr. Steere is pleading for a return of saintliness, and in o of his lectures proposes what he calls a "New Set of Devotion Exercises." Those who feel that the need of modern religi is to kindle the inner light of the individual Christian will ne this book with its careful argument, cogent suggestions, and i sensible warnings of the dangers involved in this type of re gious exercises.

THE International Sunday school lessons are centered on t Gospel of Mark for this quarter. This reminds us that mu interesting work is being done on this first of our Gospel wr ings. For a long time the scholars were content to find t origin of the Gospel in the Apostle Peter's reminiscences John Mark, with vague references to the oral sources behind t writing. In the last few years there has been an enthusiast study of these oral traditions out of which it is now thoug the Gospel was formed. The Moffatt commentary on *The Gos of Mark* by Branscomb, published in 1937, contains some mat rial on this study; and *The History and Interpretation in t Gospels* by Lightfoot, published in 1934, was a scholarly exa nation of the "traditions" behind the Gospel. Now com Frederick C. Grant with a more popular treatment called *T Earliest Gospel,* perhaps more conservative in its conclusio and more interesting than the others from the point of vi of the average reader. The study of the oral tradition behi the written Scriptures is called "form criticism." The co tention of the author is that the first written portion of Ma was the passion narrative and that, with this as a focus, t Gospel was written with a liberal use of the well-established o traditions of the early followers of Jesus.

(*Continued on page* 37.)

Cooperation: Where Are We Now?

By J. QUINTER MILLER*

NCE upon a time, the Christian church was a united fellowship. Cooperation in thought, life, and service was within the church. The ts of the Apostles and the letters of St. Paul indi- te a sense of "togetherness" which pervaded the e of the early church.

Before long, however, the scene changed. Differ- ces arose. When the spirit of love at the heart of e Christian gospel was ignored or forgotten, argu- nt and bitterness of spirit brought schism followed division. As the rolling centuries unfold, branch er branch split off from a once united church until this generation we find hundreds of denominations thin Christendom.

The story of their life and witness during recent ades has a new motif. While still quiescent at nes, there are mounting evidences that the "motif cooperation" in Protestant Christianity is swelling o an ever-increasing harmony of fellowship through ited action. The story of cooperation—the results ieved, perplexities confronted, tasks emerging and ps next ahead—is a vital phase of the church's ristian world mission.

Particular significance is given to this phase of the urch's ministry when one recalls that Christian ity has little meaning until it affects the relation- ips of people who dwell together in the local com- unity. For God never intended a fragment of a mmunity to be organized as his church. His pur- se is that all shall know and experience the saving wer of Christian sacrificial love.

Where are we now, in inter-church cooperation? t us consider this question in three areas: the state d local community, nationally, and internationally. each area the church's cooperative service is ought of as an integral part of its corporate life. e error of a divided Christendom finds a correc- e in the spirit of mutuality and togetherness which e years of interdenominational cooperation have lped produce.

The State and Local Community

The place where the benefits of cooperation and the agedies of competition can be most clearly observed the local community. Here, both quantitatively d qualitatively, cooperation is growing by leaps and unds. The history of these cooperative efforts cov- s more than a hundred years. Their current organ- ational expressions are represented by a multitude agencies. They include councils of churches, coun- ls of religious education, Sunday school associations, uncils of church women, home missions councils and inisterial associations.

Gradually, many of the churches represented in ose organizations came to feel that state or local eas should have only one cooperative agency to serve the needs which their varied ministry in the local community requires. This has resulted recently in a notable trend toward interdenominational mergers. The first expression of this trend took place in large cities in 1923. Now nearly all the major organized cities have merged their separate councils of churches, councils of religious education, councils of church women, ministerial associations, missions councils, etc., into one inclusive interdenominational agency. This same trend is true of state interdenominational work since 1932. Today there are 361 local and state councils and federations of churches across the country through which individual churches are cooperating. There are also thousands of ministerial associations, county councils of religious education, councils of church women and world day of prayer groups which furnish additional manifestations of the cooperative service of the churches. The rate of increase in the scope of this work and in the number of agencies involved has grown steadily during recent years. The churches are cooperating today as never before in their history. The strength of the united front increases steadily as church people come to realize the nature of the tasks ahead.

The one justification for impatience with the progress cooperation has made is in connection with the magnitude of the unfinished tasks before the church. Many of the central functions of churches, as they try to minister to the spiritual needs of persons caught in the meshes of the present world catastrophe, are corporate functions. Evangelism, Christian education, social amelioration and public worship—these all belong to the church's united witness. They require a fuller and more strategic mobilization of the churches' resources than is possible within a competitive Protestantism.

Millions are flocking to industrial defense communities. Church placement on competitive denominational patterns cannot adequately meet this community need. The twin parasites of liquor and prostitution, which always prey upon the youth of a country caught in a great war upheaval, cannot be effectively regulated and controlled save by the concerted action of an intelligent, informed and united public opinion made vocal through the conscience of cooperating churches. The same applies to the areas of racial brotherhood, decent housing, health, and sanitation. These are emergency areas of need within community life wherein Christian habits, attitudes, knowledge, and ideals are required to restore the "togetherness" of the human family.

The urgency for fuller cooperation is indicated by (1) the fact that present programs of Christian teaching are reaching only about one-half our population, leaving the other half without essential Christian teaching as a basis for citizenship and democratic living; (2) the too-prevalent disposition of local churches to withdraw from community life rather than to ac-

*Dr. Miller is an associate general secretary of the Federal uncil of Churches of Christ in America.

tively identify themselves as ministering servants to the communities of which they are a part; (3) the extensive and rapid social changes in the community —both rural and urban—within which isolated churches will quickly come to occupy positions of marginal importance; (4) the church's ministry in equipping the community to receive millions of returning soldiers who have been exposed to relaxed discipline and war hatreds.

Confronted by such tasks, churches must discover a channel through which they can "think with a common mind, speak with a common voice, and act with a common will." Therefore, churches should establish in each state and local community a single cooperative council to act as their agent in all the areas of cooperative Christian service. This council must be newly established in many centers. In others, existing councils need to be transformed so as to become truly responsible to the churches who create them. Local churches and state denominational bodies in turn should delegate to their councils those tasks and phases of their work which can best be accomplished cooperatively, and back up this assignment with such money and leadership as is necessary to fulfill their services.

National Cooperation

Where are we now in church cooperation nationally? Here the churches stand upon the threshold of a new era. They see that "in the crisis that confronts civilization today a divided Christian witness and a divided Christian ministry are not enough. The desperate need of the modern world calls for a new effort to order the church's forces in the most effective way and for the reinforcing of each by the strength of all."

Sixty-seven separate communions are officially cooperating in one or more of the eight major national interdenominational agencies. These eight are the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, the Home Missions Council of North America, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council. Created at different times and designed for separate purposes, the cooperative ministry of these agencies and the new ecumenical spirit in Christendom have brought them closer and closer together.

Many joint commissions now represent two or more of these councils. Their intimate collaboration has been intensified as America's churches seek to meet the new situation created by the war emergency. For example: the churches follow their men into the armed services through the "Chaplaincy"; they serve their people in camps and defense communities through "The Christian Commission for Camp and Defense Communities"; appropriate joint commissions have been created to guide the church's ministry to foreign relief, aliens and prisoners of war, and the conscientious objector; while "The Study of the Bases of a Just and Durable Peace" has increasingly enlisted the hearty backing of many churches. Seven of these national councils have established an "Inter-Council Field Department" for the purpose of c ordinating their plans for field administration a service.

International Cooperation

The clearest expression of church cooperation on world scale is furnished by the World Council Churches, provisionally established four years ag To date eighty-three communions in twenty-nine cou tries have signified their desire for membership in t body. While final organization of the World Coun has been delayed by war, a provisional organizati is actively at work from headquarters in Geneva, Lo don and New York, keeping Christians of all cou tries in touch with one another even across w frontiers.

Church cooperation in England becomes ev stronger. The British Council of Churches, whi brings Angelican and Free Church bodies togeth for fuller cooperation, has been created and launche program of service in September, 1942. The late D William Paton, of London, said shortly before h death, "Ecclesiastical machinery seldom works such high speed."

The magnitude of the tragedy which the world co flict has brought Christian missions is world-embra ing. One hundred and sixty-eight missions have bee cut off from their parent churches in Denmark, No way, Holland, Belgium, Finland, France and Ge many. These missions, with a staff totaling 2,50 workers, are carrying on with reduced budgets. Co tributions sent by Christian churches to assist "o phaned" missions to continue their work have pr vented the recall of any missionary because of lac of funds.

Church cooperation, with the hearty collaboratio of the International Missionary Council and the Fo eign Missions Conference of North America, grow apace in all parts of the world. Space permits onl mention of The National Christian Council of Indi Burma and Ceylon, The National Christian Counc of China, and The National Missionary Council c Australia, to illustrate additional expressions of th cooperative spirit within the world Christian com munity.

Certainly the completion of the organization of th World Council of Churches is a first priority in th strategy of church cooperation internationally, an should be consummated as quickly as world conditio permit. The churches must move forward to an eve increasing cooperative unity. The extremity of mi ery and affliction which the human family now suffe places upon Christendom a greatly increased respo sibility to exemplify the spirit of togetherness an unity which arise from its faith in Jesus Christ. Th foundation of the church's faith and life is deepe than all denominational separations. Church coo eration can help make this clear. This in turn, unde the guidance of God, may release new spiritual powe Thus equipped, churches may acquire a united fro as they face responsibilities before them now and i preparation for their ministry in the post-war worl

No Creed But Christ

By JOHN CLARK ARCHER*

THE largest Protestant Christian mission community in all the world is in India. It is also at least as old as any post-apostolic missionary tablishment. India, accordingly, should be extremely teresting to us these days, if we have any primary terest in religion and a concern for the propagation the Christian gospel. India is important on other ounds, also—political, social, economic—and yet our terest in missions and religion is bound to touch these ounds for the sake of a total view which all the facts ay justify. Perhaps more than ever before this time should now appraise the missionary enterprise as integral part of the total scene, and formulate a conructive program which Indians themselves will welme toward their combined efforts at improvement.

A "statistical survey" indicates nearly three milons of baptized members of the church community, th the largest number, naturally, in the neighborod of Madras, where the oldest and most intensive ort has been made. Madras alone has more organed churches than the whole of China, for example, d as many as all the rest of India combined. India s four times the Protestants that can be found in hina, and a forty per cent larger total than that of e East Indies, Australasia and the Pacific islands.

All the problems inherent anywhere can be found in dia. It is time we look at them with prolonged atntion. If we do, we shall find as fundamental as ything the question of religious creed. It might rve to raise the whole issue of Christian missions, cluding the future progress of the community alady established. And the issue might be simplified the abstract by our assent to a more reasonable use f dogma than we have yet consistently employed. If nyone objects to sheer abstraction, let him remind imself that the law of gravity and the theory of the irculation of the blood have been abstractions. We ave regard, however, for hidden law while we are pplying ourselves to concrete, tangible situations. et us take the case of creed, therefore, with reference India.

The Indian population is largely Hindu, 265 milions, possibly, among whom creed counts for little, has ever counted for a great deal. No theological test of aith has ever been applied—indeed there has never een a Hindu *church* to exercise it. Hinduism is not n organized religion; it is a medley of theology and ts sects are not heretical. The tests of Hinduism, on he other hand, are in the main social, although reigious speculative thought has supplied a sort of anction to the social situation. The theory of *karma* the law of cause and effect, or the consequence of *ction*) and of repeated death and birth has somewhat tabilized the social order, but the practical tests, evertheless, are social. That is what has made the "outcaste" or untouchable! Creed, matters of faith, theological beliefs, these are incidental. The orthodox Hindu may hold any and reject any creed—and remain a Hindu! He can accept the Christian's creed and stay a Hindu—but what does the Christian say to this? He, at least, has said "impossible." He has made creed a test of faith, except under circumstances out of his control, as in the case of "mass movements" among peoples who scarcely understand theology of any sort.

There are 85 or 90 millions of Moslems in India. Islam is known to be very creedal-minded. Surely, then, creed can win its way, some may say. The story of Islam in India is not as simple as all that. Nor is it altogether a story of only two alternatives, Islam or death. Many other factors have entered in, political, social, economic. In any case, Islamic missionary creed is simple: "There is no God but Allah," and no other god may be "associated" with him. The man who is in Moslem eyes guilty of such association is an "unbeliever" and should be dealt with as such—save that Christians, Jews and "Sabians" have redeeming and protective assets. But, if we think of Christian missions among the Indian Moslems, we become at once aware of our need to reappraise our creedal method.

When Christian and Moslem meet, it is as when Greek meets Greek. Christianity has made little progress within the Moslem household. Indeed Islam has come to occupy or overshadow many areas once Christian. Has it then been quite impossible to be fundamentally Christian and still find favor with the Moslem? Have both Christians and Moslems mistaken the right use of creed? And have both misunderstood the proper use of creed in India?

As has been said already, the religious communities in India do not represent at base religious *doctrine,* even where dogma has made communities antagonistic to each other. Christian and Moslem gains in India have had the benefit of military force, political prestige and commerce. Christian missions of the future must be self-perpetuating and intrinsically worth while to Indians on the basis of the simplest, most elastic creed (for Christianity has a creed and must observe it, even though Indians themselves, at least the Hindus, are not creedal-minded).

The missionary from abroad may not depend on American prestige, for instance, no matter to what degree the native Indian Christian himself inevitably attends to politics and other elements in his situation. Nor should the Indian church become emphatically indigenous to the severing of any major ties with the universal church. The burden of this article is simply this: by India's leave we'll carry on our missions, but we'll simplify our creed to some basic flexibility and have regard for India's own assets in morals and religion. We might even commit ourselves beforehand to "no creed but Christ."

*Dr. Archer is professor of comparative religion at Yale University.

WORLD CALL

Hope in German Co-ops

RE-ESTABLISHMENT of the consumer cooperatives in most of the German cities could be accomplished in ten days after Hitler is swept out of power," Dr. Max Brauer, former mayor of Altoona, Germany, told The Cooperative League News Service in a recent New York interview.

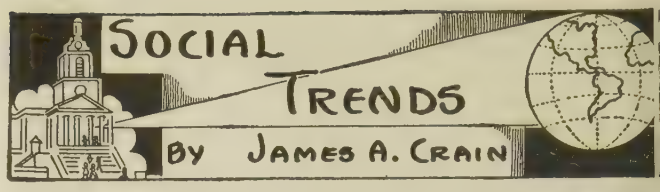
"Contrary to general belief, the cooperatives are still in existence in Germany but have been completely nazified. It is possible to convert them almost immediately to the service of the people, if present Nazi officials are removed, and if the rightful ownership and administration of cooperatives are given back to the members, who will run their own businesses again."

For many years Dr. Brauer was a member of the Board of Production, the huge consumer cooperative in Hamburg, Germany. He is now living in New York City and has been employed for several years by the Foreign Department of the Federal Council of Churches. He is vice-president of Free Germany, Inc., and chairman of the German Labor Delegation to the U. S. He is also active in other organizations devoted to restoring a democratic Germany.

In Dr. Brauer's opinion, the cooperatives are the first democratic institution which could be revived in Germany when the Nazis are driven from power. He pointed out that prior to the rise of Hitler, three and a half million families were members of consumer cooperatives. "To restore these families as economic masters of their own destiny would be the greatest immediate lift to morale in Germany which could be made," Dr. Brauer said.

While the German cooperatives have been deprived of all of their democratic characteristics, they are still physically in operation, Dr. Brauer declared. Hitler was hostile to the cooperatives even before he rose to power, and repeatedly obstacles were thrown in their way. The cooperatives were in severe trouble financially in 1935, two years after Hitler came in, but at the insistence of the German General Staff a loan of $60,000,000 was made to the German co-ops for the stated reason of "peaceful liquidation" of the cooperatives. Instead, also at the insistence of the German General Staff, the $60,000,000 was used to rehabilitate the cooperatives, but their democratic features were destroyed and they were "integrated" with the Nazi Party. The General Staff, already laying plans for war, feared difficulty in food distribution as soon as war began. They remembered the important role which cooperatives played in the distribution of food stuffs in World War I and counted on the cooperatives to carry on distribution and hold the German economy at an even level in World War II.

Forty thousand marketing cooperatives are now in operation in Germany. Not one of them was liquidated, but all of them were "integrated" into the Nazi economy. These marketing co-ops could immediately be made democratic instruments for a free economy by giving back to the people the ownership and control of their businesses, Dr. Brauer said.



OF unusual significance is a statement entitle "Religious Liberty and American Baptists," r leased by a Joint Committee on Public Relations a pointed by the Northern, the Southern, and the N tional Baptist Conventions, representing, according t the committee, some eleven million Baptists.

The following Declarations on Religious Liberty are s forth:

"We re-affirm the American Baptist Bill of Rights, passe unanimously by the above conventions, in annual sessions, 193

"We believe that religious liberty is a God-given, inerad cable right, to be recognized and conserved by all huma agencies that exercise authority;

"We believe that every form of compulsion in religio whether it be by a religious body or a civil state, is a wron justly to be condemned;

"We believe that religious liberty is the ultimate ground c democratic institutions, and that wherever this liberty is que tioned, restricted or denied by any group, political, religious c philosophical, all other human rights are imperilled."

Based on these Declarations, the committee has issued "Baptist Call for World-wide Religious Liberty." "Worth religion," says the committee, "rests on the conviction of th competency of the human soul to deal directly with God an the right and need for such dealing. To deny any soul the fu exercise of this sacred right is to violate his dignity and wort as a human being. Every form of restraint or coercion of ma in his converse with God is a sin against personality and a hi drance to human welfare.

"Voluntariness in personal and corporate worship, institutio and service is essential to vital religion and to the spiritu development of society. No man, no government, no instit tion, religious or civil, social or economic, has the right to di tate whether or how a person or group may worship God. N civil authority may rightly make a law, decree or regulation, r specting an establishment of religion or affecting its free exe cise nor may rightly prefer or favor one form of religion abo another. . . .

"Free churches in free states, each helpfully, freely encou aging the other is the ideal, but with no administrative c financial dependence of one upon the other.

"In the history of religion, only the United States has th relation, essential to this full freedom, been attained and give constitutional recognition. Upon representatives of the Unite States will devolve the responsibility of setting forth and su porting this fundamental right which has been made an Amer can principle.

"In consistency with the leading part Baptists had in secu ing this course in our country; in consistency with our conte tions and practice; and in view of the impending internation negotiations, Baptists are under urgent, imperative obligatic to do all possible to have included in the terms of the ne world order the establishment and maintenance of absolute re gious liberty for every man of every faith and of no faith."

These statements on "Religious Liberty and American Ba tists" are of interest to Protestant Christians in general, fo in fighting the battle for freedom of religious faith and pra tice, the Baptists have held to no narrow position. Their co cern has not been for liberty for *Baptists* only, but for *all;* a all are indebted to them for this clear and emphatic pronounc ment. Our Christian heritage is the richer for men of t tradition of Roger Williams and American democracy is saf and freer because of Baptists' continuing emphasis upon re gious liberty.

Chapei Center In Retrospect

By LOIS ANNA ELY*

Y outfit for the Chapei Civil Assembly Center, where I was interned, was the allotted single d, bedding, two cabin trunks and what one person uld conveniently carry. Into the cabin trunks went od and supplies; rolled with my bedding were a sh basin, teapot, percolator, and frying pan; with e bed I wrapped a broom, beach hat, folding chair, o bookshelves, and some knockdown legs Mr. Goul- made to hold my tray; the hand luggage was filled th clothing, toilet articles, and a few books.

Baggage was to be conspicuously painted in white th name, nationality, and number. I was "C 32," " standing for Chapei, the Civil Assembly Center the campus of Shanghai's partly demolished Great na University.

On the day of internment, we made our way to the umbia Country Club and from there started on our teen-minute bus ride to captivity.

Chinese coolies were available to help with baggage at day; Chinese cooks were with us a week or so. en both were gone for the duration and camp work s ours. There was plenty of work: office, construc- n, kitchen, scullery, infirmary, school, garden, etc. ur camp had too many aged, infirm, and little chil- en to make work anything but a problem. That and dernourishment were the peculiar problems of the hapei camp.

Psychologically we were blessed in having all ages d both men and women. We were favored, too, in ing on a twelve-acre plot in the country with fertile hinese fields round about. Only a barbed wire fence ut us in. Later a second was added, reducing by ty feet our temptation to communicate with the ter world. We were given only one iron-bound le: "No communications whatever with the out- de." In the sketch map on the following page, the oken hearts and the words, "This man" are to re- ll camp-wide mental agony when we found one of r favorite men was to be disciplined for infringe- ent of that rule. It was with exceeding great relief e learned that the culprit was merely to be confined his room for a few days and the whole camp penal- ed by certain minor restrictions. We were an or- erly lot on the whole, and few cases of discipline went eyond our own committee. That committee did its b faithfully and well, and Mr. Average Man had no ntact with the Japanese guards except the morning esponse to roll call.

The two buildings that housed us looked reasonably pacious that first day. They did not seem spacious hen assembly was complete and ten hundred and fifty mericans, British, and Dutch were crowded into them. Three large sheds in front of the dormitories housed a million camp activities including church school, library, and canteen. The school was complete from nursery school through high school to adult education classes. At the rear of the main building our men ultimately constructed three lifesavers: hot and cold showers, a laundry shed, and an egg boiler. We had no dining room. That is one thing that led to private cooking springing up all over the grounds on stoves improvised out of anything.

Food was monotonous and inadequate even after we were allowed to supplement it somewhat with our own funds. We were perishing from lack of fresh things. One of our best sources of nourishment was the American Red Cross wheat and powdered milk we took in—wheat and milk meant for starving Chinese but no longer sent interior after our entry into the war closed lanes of distribution. The sunning and de-worming of that wheat was a daily chore for a group of older folk.

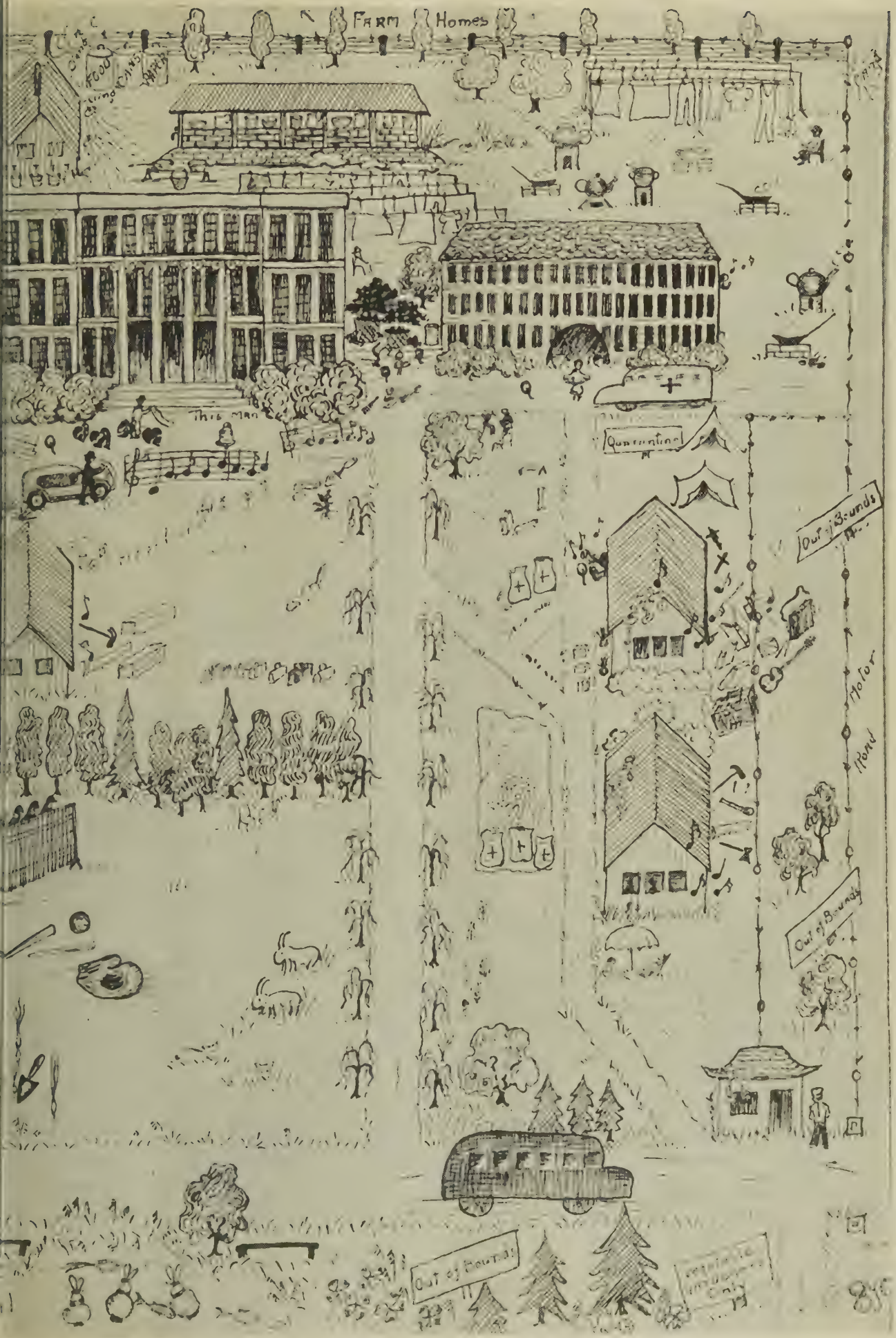
My sketch map shows that cracked wheat. Some things in that map may bother the uninitiated, but everything there tells a story. Fireflies with their lanterns recall evening walks along the canals. The epitaph is for a beloved goat that died. An ear, a bell, and a clock stand for St. John's class bell that reminded us hourly of that great university, continuing its fine work within earshot of the camp. The blackboard and the bird represent classes for youth and adults that moved about the grounds when weather permitted. The map shows the flower garden.

Flower gardening was my camp work. Thoughtful internees had brought in tools and seeds, and I, who had brought neither, found myself in charge of a garden that supplied flowers for the infirmary, for church services and other public gatherings, for birthdays, wedding anniversaries, parties and such like. We did one very beautiful funeral piece for a dear baby that slipped away after being taken out for hospitalization. We also supplied plants for parking several beauty spots on the grounds and ached to do more but men could not be spared for the clearing of rubble and the digging.

Life in camp had its trials, but there also were many compensations. It was an experience in communal living with economic barriers and inequalities largely swept away; it brought us close to many kinds of people cooperating heartily to keep camp life tolerable; it was a situation in which Protestant Christians sank their differences to meet with a united front the religious needs of the camp community. We who have been repatriated will remember internment with many a chuckle, much affection, abounding gratitude that for us it is finished, and sympathetic prayers for all who are confined in internment camps around the world.

*Missionary to China with The United Christian Missionary ociety, recently returned on the S. S. Gripsholm. Miss Ely's ap of Chapei Civil Assembly Center appears on the following ges.

Fields
Ruins
DUMP
"Genuine Primitive"
CHAPEL CIVIL ASSEMBLY CENTER
Shanghai 1943
Lois Ar
To the Peninsula ¡¿For Quiet?!


Farm Homes
Food
This man
Quarantine
Out of Bounds
Motor Road
Out of Bounds
Out of Bounds

A Home Front Honor Roll

By RHODES THOMPSON

Mr. Thompson is the Christian minister, Paris, Kentucky

LESS than three months ago, the Paris, Kentucky, Christian Church launched a movement which has brought about the following results: the largest sustained attendance in many years; the regular presence of many people at church who have not attended for years; forty-nine accessions to the church; the largest congregational loose offerings on record; more new and increased pledges to the budget of the new year than for any previous year on record; a general lift in the spirit and interest in the church.

This is how it all came about. We became disturbingly aware of the increasing shortage of manpower in the church. While the church has always suffered from the lack of men actively engaged in the cause of the kingdom, the recent going away of so many young men, into the service of Uncle Sam, has made this problem still more acute. We believe that this is a typical situation in most of the churches today.

In facing this problem in our own church, it occurred to us that the present world situation presented a splendid opportunity to challenge our inactive men to enlist in active service in the church. It was our belief that if such a challenge could be presented in the right way, many men would respond to it. Accordingly, we prepared a general statement of the status of our war-ridden world and how that situation was reflected in the local church. Furthermore, we made bold to suggest how the men in our church might become a part of the solution of these difficult problems. This statement, in condensed form, was as follows:

There are two phases of the victory for which the Allied nations are striving. One phase has to do with victory on the battlefield. The men in the Army, Navy and Marines have accepted that responsibility and are discharging it in an effective way. That victory will come on the battlefront. No one of us would doubt it. The only remaining question is, how soon will it come?

But victory on the battlefield is not enough. We are not automatically guaranteed a new and better world when the bombs cease to fall and the battle flags are furled. There is that other, or second phase of the coming victory, which, for the sake of humanity, we must not forget. It has to do with the winning of the peace. We should never underestimate the importance of that victory. If the coming peace is to be worthy of all the sacrifices that will have been made, it must be a just and enduring peace. God forbid that it should be only another twenty- or twenty-five-year Armistice—the prelude to a more horrible and devastating war than man has ever known.

Leaders all over the world are agreed that, if the peace treaty is to become the charter of a new and better world where suicidal wars will be unnecessary, then Christian principles must be observed in writing that peace. The spirit of Christ should be present at the peace table, not only in the persons of the representatives of the nations, but in a powerful and effective Christian public opinion in the churches of every village and hamlet of every Christian nation. The manpower of our churches, as much or more than any other group, can help to create and develop this strong body of public opinion. In this way, we at home can make permanent the victory on the battlefield.

But with the present shortage of manpower in our churches, the organized forces of Christianity are altogether inadequate for this important task. Therefore, in this crisis, we are calling upon the men of our church to enlist for active service on the home front in the local church. We want them to enlist in such numbers that the gaps made by the departure of our young men will be more than filled. To give a personal touch to our proposal, we want each one of our young men who is away to have one or more men to represent him actively in the church until he returns.

With this prepared statement as a sort of background, we proceeded with the other details of our plan. We wrote to our men in the service concerning this plan and asked them to select the man, or men, whom they desired to represent them actively in the "Army of the Lord" back home in the church. We suggested to them that they may want to select their father, or brother, or some other friend to represent them. Our original intention was to limit these representatives to the men of our church. But when the answers came in from our servicemen, some of them asked that their mothers, as well as their fathers, be asked to represent them. We felt it wise to grant this request, but decided that with the exception of mothers, all other representatives must be men.

Next we appointed a Manpower Committee composed of fathers and brothers of our servicemen, and three young men who had recently been honorably discharged from the Army. We counseled together, worked out the rest of the details of the plan, and mapped out the procedure from that time forth.

We decided to prepare a roll upon which the names of all these representatives would be placed. This we called our Home Front Honor Roll, and placed it in the vestibule of the church, directly opposite our Servicemen's Honor Roll.

A copy of the statement which had been sent to our young men in the service was then sent to all of their parents with the announcement that on a certain Sunday in the near future the Home Front Honor Roll plan was to be launched. We urged all of these parents to be present on that day without fail. In the meantime, the members of the committee were engaged in personally contacting every parent as well as all others who had been selected by t servicemen to represent them.

The day for putting our plan in operation came. As our guest speak we had secured Chaplain Guy P. Wrig of Fort Knox, one of our own ministe from Akron, Ohio. After a splendid a appropriate message, we submitted o plan to all of the parents and other m of the church. The card we asked the to sign had this commitment print on it:

Believing that Victory in the W must be won at the Peace Table as w as on the Battlefield,

And believing that Christians must active in the "Army of the Lord" the Home Church while our boys a girls are serving actively in the Arm Navy, and Marines, I desire to represe the following person actively in t church while he or she is away.

In thus representing him, or her, them, I desire my name to be placed the Home Front Honor Roll.

Signed ----------

In response to our effort we had o hundred and two persons sign the co mitment card that day. With one hu dred and ten men in the service at th time, we considered this a very fi start. Since then the number of t Home Front Honor Roll has grown one hundred and thirty-five. It will co tinue to increase as more young m enter the service.

During the following week all of tho who signed the commitment card ceived through the mail this notice:

In keeping with your agreement whi we have received, we are listing you represent actively ----------

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in the church while he is away in t service of our country. According your name has been placed upon o Home Front Honor Roll which is locat in the front vestibule of the church rectly opposite our Servicemen's Hon Roll. Provision is made for you to ma your own attendance by placing a mark opposite your name. This may be do as you enter or leave the church. Plea do not fail to mark your attendance ea Sunday. We shall look forward to seei you next Lord's Day.

Signed—Committee in Char

By ----------

(*Continued on page* 39.)

Ifumo in Monkoto

By MRS. FREDERICK ROWE*

WO hundred and fifty miles above Lotumbe, in the Monkoto area on the Loilaka, a tributary of the Congo r, lies the post of Ifumo. It is one he outposts of the Lotumbe Station. onsists of twenty-five acres of land hich work was begun in August, 1937. Vesta McCune made a trip up there pen a central school. But it wasn't asy as that. The clearing of jungle the gathering of forest materials erecting temporary mud buildings all to her hands. Long, tedious trips made into all the surrounding vil- s to enroll students for the new school. her was a splendid young Congolese, raduate of the Congo Christian In- e, Maurice Lokofe by name. Miss ne made the supreme sacrifice while olishing this post.

t us review the length and breadth his area. It runs from the state post Waka on the Momboyo River to Be- a near the source of the river, a nce of about 275 miles. From Waka fumo there are villages on each side e river from 25 to 50 miles deep the forest. Continuing from Ifumo etamba, a distance of 50 miles, and wing the river is a string of villages ed very close together. Recently five eries have been moved from the south of the river into this row of villages he north side, thus making the im- ate population of the Ifumo area dense, the population being over 0 people.

*United Christian Missionary Society mis- ary at Coquilhatville, Belgian Congo.

Ifumo is located on a rise of ground at the side of a main, state highway running the length of the territory of Monkoto, about one third of a mile from the river. More than one half of this distance from the river is swamp land over which the river, in high water, flows to a depth of six feet. The government is planning to construct a fence and bridges here, thus making passage across this low land possible at any time of the year.

Daniel Bokenge is the principal supervisor at Ifumo and a graduate of Congo Christian Institute

At least one half of the population can be reached by a journey of one day each in three different directions from Ifumo.

Transportation to and from this post from Lotumbe has been difficult and has lessened the number of visits made by the missionary. The regular state boats make a trip every six weeks. Twice during the last three years, the boat was crowded and passage was not available. Other small commercial boats go up and down the river bringing out produce from the interior. They often offer free passage, but their trips are infrequent and irregular. How does one get to Ifumo then? The trip can be made by canoe, but paddling through the hot equatorial sun is both slow and tiresome. One also can go overland through the forest by foot and bicycle. It may consume a month, however, of precious time to travel 250 miles in this manner.

During the last five years, missionaries from Lotumbe have visited this area once a year, consuming two months' time on each visit. A small per cent of the villages are visited and one month is spent at the post proper. During this time, evangelists are gathered for institute work, discussions and decisions concerning and relating to their work. They all speak the Lonkundo language.

At Ifumo during these years some buildings have been erected. The large schoolhouse of native materials begun by Miss McCune is still in use. There are now four cottage dormitories with seventy boys in residence, two temporary houses for schoolteachers and another for the pastor-supervisor. In 1941, a fine brick chapel was built, and in 1943, a small brick residence for the use of visiting missionaries was erected.

There are four Congo Christian Institute graduates working at Ifumo. Daniel Bokenge, an eloquent and effective worker, recently ordained to the Christian ministry, is the principal supervisor.

In the school there is an average daily enrollment of more than 200 pupils. From these students, about 100 have gone out into the district as preachers. About 180 evangelists and village schoolteachers work in the area. There are more than 10,000 Christians here with an average of from 300 to 400 baptisms each year. Thus each year the work grows.

Benevolent Association News

RS. SAM MATTHEWS, Jacksonville, Florida, succeeded Mrs. Bessie C. er as superintendent of the Florida stian Home on January 1, 1944. We indebted to Mrs. Reaser for fifteen ted years of service. May the days wing her retirement bring peace and piness after her years of faithful and tive service to a great cause.

iss Elizabeth Jameson, recording sec- ry for NBA, spent the month of ary at the Florida Christian Home, ting Mrs. Matthews as she began her duties as superintendent.

BA is happy to introduce to the herhood, the new Southeast Area Rep- ntative, Hugh E. Steele, of Fitzgerald, rgia, who began his work on February 944. He succeeded E. H. Koch, who gned in October. Many thanks to Koch for his good work for benev- ce! Mr. Steele will be visiting ches in Alabama, Florida, Georgia, ssissippi, North Carolina, South Caro- Virginia, and Tennessee. He will in his possession technicolor movies he two Area Homes: "From Sunrise unset" at the Florida Christian Home for Aged, and Southern Christian Home for Children.

The waiting list of the Emily E. Flinn Home now numbers 22. The brotherhood will be glad to know that the building campaign to double the capacity of this Home was launched in Indiana in November. Cash and pledges total almost $50,000. Those assisting in the campaign as team leaders were: J. Eric Carlson, NBA General Secretary; and NBA Area Representatives, L. Hulser, P. B. Cope, C. S. Alvord, and Norman E. Berry. Great credit is due Miss Glen Harter, superintendent of the Home, Henry L. Erlewine, chairman of Home Board of Supervisors, and Norman E. Berry, Indiana Representative for the Home, Dougald K. McColl, for the thorough preparation made for the campaign.

Plans for the new wing have been submitted and approved, and when completed there will be a department for men.

Literally, millions of pieces of literature, coin envelopes, milk bottle caps, wall posters, and program suggestions, went to the churches in the United States in preparation for the Christmas Offering for Benevolence this year. All of this printed matter was in the mails before December 1, and a few re-orders were filled after that date. It is hoped that the total will exceed the brotherhood effort of last year. Each Home was remembered in a beautiful manner, and the Christmas Spirit was fine.

From L. N. D. Wells comes word that the Christmas Offering of the East Dallas Church on December 19 was $5,200. So far as is known, this is the largest single-day offering ever received in one of our churches for any brotherhood cause. Congratulations, Dr. Wells and your congregation!

A gift of money was sent to the Florida Christian Home by two friends to be used as a memorial for their aunt, Mrs. Martha Smith, who was a member of the Home Family for fourteen years. There now hangs in the assembly room of the Home a beautiful large oil painting copied from Hofmann's "Christ in Gethsemane." Mrs. Mabel Hoff, a long-time friend of the Home, painted it and donated her work. The cash gift paid for the materials and frame. It is a very fitting memorial to a faithful Christian, and inspires worship.

A Beacon of Light in a World of Chaos

By MARIE WIDMER*

A WAR of never-before-experienced devastation is engulfing the world today. There seems no longer to be any room for humanitarian feelings, brotherly love and charity. However, if one looks closer, one discovers next to hatred infinitely surpassing love; next to destruction, far more powerful reconstrutcion; and next to death, overcoming all obstacles, charity.

This wondrous power of good against evil is the International Red Cross which, on February 9, 1944, observes the 81st anniversary of its foundation at Geneva. Glancing over the history of this noble institution, one learns that in 1859 Jean Henri Dunant, citizen and philanthropist of that Swiss city, happened to be an eyewitness to the terrible sufferings of the wounded on the battlefields of Lombardy, where the armies of France and Piedmont were fighting the Austrians. Dunant helped as much as he could, then appealed to humanity in his brochure, "Memoirs of Solferino."

Several prominent citizens became intensely interested in the problem, among them the Genevese lawyer, Gustave Moynier. Having had considerable experience in international congresses, Moynier, then president of the "Société Genevoise d'utilité publique," called a meeting of that society for February 9, 1863. That conference was also attended by Dr. Louis Paul Amédée Appia who had volunteered in Italian hospitals in 1859; by his friend Dr. Théodore Maunoir of Geneva; by Jean Henri Dunant himself, and by Swiss General Dufour. These five men formed eight days later a "Commission of Five" which was the foundation stone of the International Red Cross Committee.

At a meeting held on August 26, 1863, this commission decided to call an international conference for October 26, 1863, to discuss measures for the improvement of the medical and nursing service of armies in the field, and for the organization of a voluntary unit to do this work. Plans were made to invite not only physicians and other persons likely to be interested in the problem, but also the heads of various governments.

The conference took place at Geneva, October, 1863. It was attended by 36 persons from 16 different countries, and by 18 physicians and diplomats who had been delegated to it by 14 governments. Military authorities of the various nations were at first skeptical of this charitable organization, so that army doctors, too, were afraid that the volunteers would not adhere to military discipline. However, with Moynier presiding, an agreement was reached which already contained the basic principles of the convention of August 22, 1864, when the International Red Cross treaty was signed in the City Hall at Geneva. Gustave Moynier became the first President of the International Red Cross Committee and functioned as such until his death in 1910. He was succeeded by Gustave Ador, another prominent citizen of Geneva who was President of Switzerland in 1919.

In August, 1914, as soon as reports came in of the first battles of World War I, Mr. Ador founded the now universally famous Central Information Bureau for Prisoners of War, whose main purpose is to act as intermediary between prisoners of war and interned civilians and their families and friends. The Bureau was modestly started in Mr. Ador's private residence. However, as soon as its existence became known, its work assumed such proportions that the city of Geneva placed its newly renovated Musée Rath at its disposal.

On many occasions, Mr. Ador visited prisoners' camps where he found men so badly maimed in battle as to be of no further military use. Inspired by pity for these unfortunates, he proposed the exchange of the severely wounded. Finally, after many futile efforts, he succeeded, with the aid of the Pope, to arrange for such exchanges.

Mr. Ador died in 1928, and Dr. Max Huber, former president of the Permanent Court of International Justice at the Hague, assumed the presidency of the International Red Cross Committ He has filled this post ever since.

The International Red Cross Commit has always regarded it as its duty ne to relax its vigilance and always to ke in mind the possibility of a war. It l constantly worked to bring about the c clusion or revision of conventions to i prove the conditions of victims of w The "Convention Relating to the Tre ment of Prisoners of War" came i being in 1929. Switzerland's countl charitable activities on behalf of w sufferers during the first World War w forever remain a highlight in her lo and glorious history.

In the present war, activities of t Central Information Bureau for Prison of War began immediately in Septemb 1939. This time the spacious Palais Conseil Général became its headquarte but as the war swept on and on, the ganization soon outgrew these premis At present its workers are also establish in Geneva's Musée Rath, in the la Hotel Métropole, in a "free port" t packages, and in some 26 auxiliary s tions distributed all over Switzerland.

Recent statistics show that from Se tember, 1939, to March, 1942, the Bure has received approximately 13,400;0 pieces of mail. In the same space time 12,600,000 replies have been sent o According to war events, incoming lett have reached a daily figure as high 60,000. On July 8, 1942, the Bure received 85,520 letters and dispatch 161,229, making a total of 246,749 lett handled in one day.

Working methods of the Internatio Red Cross were somewhat simplified d ing the Spanish Civil War. As a res there is now a uniform correspondenc card providing the messages of 25 wor Uniform packages with food and clothi have also been introduced.

This staggering amount of work is do by about 5,200 Swiss citizens of all ag and walks of life. Some 3,400 of th are residents of Geneva, and the rema der are assistants in the auxiliary burea

(*Continued on page* 39.)

*Released by the Official Information Bureau of Switzerland, New York City.

Left: Workers in the U. S. A. Service of the Bureau, section of inquiries. Right: Mail room where incoming postal mat is to be distributed

The Protestant Church and War Relocation

By JOSEPH B. HUNTER

TORIAL NOTE: This article is from an address at a conference Japanese workers with the Protestant Commission on Japanese rk and the Committee on Japanese Work of the Home Missions ncil of North America. Mr. Hunter is Assistant Project Di- tor, Community Management Division, Rowher Relocation Center, Gehee, Arkansas. He is a Christian minister and served for a e as a missionary in Japan.

HE government official who first talked with me about accepting an appoint- t with the WRA was afraid that I ld not be stern enough in keeping chers out of the Centers. He thought every project director would be be- d by church evangelists who would advantage of these people who were mmed in" with barbed wire and at- t to convert them. He wanted me on staff, but he extended the invitation h misgivings.

he odd thing is that the people of the ter have not been converted, but this icular government official has been. He learned that the church has a con- tion of its task which is a great deal ader than evangelistic pressure applied people who cannot escape. He has seen rchmen willing and eager to tell the th about evacuation and relocation, d to pay for and circulate pamphlets t others might know the facts. He has n the church provide scholarships for ng people whose education had been errupted, invest money in establishing maintaining hostels, risk community favor by employing évacués, and prov- their concern for évacué children by ding gifts, plenty of gifts, from Florida Maine, from Texas and Michigan, m Virginia and California—yes, Cali- nia sent more than half of all the Cen- Christmas gifts last year. This official s now, as do all who have tried to be erving, that the foundation and the stone of the relocation program is the rch; and I have not yet refused a pass any minister who has desired admittance our Center.

Before I discuss the place of the church this enterprise, as it is observed from office of a minor WRA official, may I something about the WRA itself. From tain newspapers one would infer that government agency has some critics. also has friends. Its director is a scientious gentleman and a capable ad- nistrator. He has selected the best help could find in war time. But you Chris- n men know that the WRA has an im- sible task. You know that this is a ral world, that things which are basically ng simply will not work out right in ail. Evacuation, like war itself, is wrong, so wrong, so complicated by selfishness, fear, prejudice and pride that it cannot move along as though it were benevolent. This War Relocation enterprise is not the most economical way to move a people, feed a people, win a people's loyalty, resettle them, or do anything else for their good and the nation's good. A situation was handed to WRA, and this agency has done its best, and the évacués have cooperated more whole-heartedly than would have been true of any other American group that I know.

It is my judgment that the church has been the strongest support which each project director has had, even though he may have been unaware of this fact. The ministers, the ones I have known best, have gone about their pastoral calling with courage and cheer, have preached messages of hope, and have kept the people reminded that they are a part of a wider fellowship. What has happened at many a Sunday morning service did not appear on the worship sheet. It has been the custom of my family to insist that our guests come on Sunday, and we have taken them to church. I have seen guests completely overcome by the sudden awareness that these are cultured, consecrated, patriotic young Christian citizens, yet who are within wire fences and treated as enemy aliens, even though their brothers and sons are wearing the uniform of the United States Army with distinction, and many of them will pay the great price with honor. And if our congressmen do not make it possible for the parents of these soldiers to obtain citizenship, they will stand convicted of conduct that is undemocratic, ungracious, and openly aiding Tojo, who is telling the Orient that we are interested in race superiority, not democratic justice.

When the resettlement movement started, it was at once observed that the young people going out were mostly Christians. They knew that they had friends on the outside, but they were also aware of a Power which ultimately sets right that which is wrong.

But the church's part in resettlement has just begun. The people in the Centers have a tendency to identify the outside with the many critical West Coast papers and politicians. This attitude is gradually changing as letters come back from relocated relatives who have met outside a more friendly spirit even during war than they have known on the West Coast all of their lives. These letters of assurances have not answered all of the questions, however: "If we have so many friends outside, why do they not go to the President and Congress and the Army and convince them that this whole thing is wrong?" They also think that the only work open to évacués outside are cast-off jobs which others have abandoned. No WRA official's answer to these questions will be accepted.

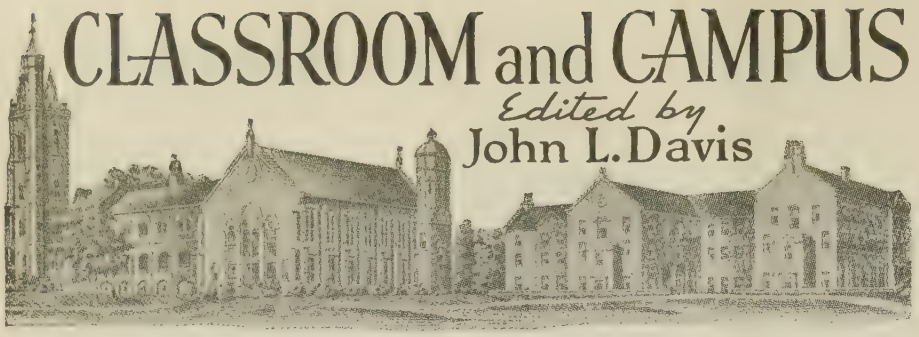
It was the work of the church outside the Centers which converted my official friend. There is no need for me to tell what the church outside has done, but I can express my appreciation of it. It has not only given continuous support to the pastors within the Centers, but every relocation officer knows that the Christian church has been the driving force and also the spearhead of the relocation movement wherever it has gone forward. Why not? There is injustice involved—the church stands for justice; there is race discrimination here, and our religion proclaims that all are of one blood; there is gross ignorance about this movement, and our religious foundation is truth; there is selfishness back of this movement, and hate and pride and fear, and all such are contrary to the spirit of love.

The entire church must be aroused and enlisted in this effort to restore to American life a group of her people. What good is there for our nation to send armies into thirty-five countries and money to all the rest in an attempt to secure democratic rights for oppressed groups if we are going to permit race pride and democratic mockery at home?

The church has a responsibility in every such situation. We should think of the church not as an institution but as a *movement,* by far the most significant movement that has ever called together people in different lands and ages. It is so important that people who understand its significance are baptized into its membership. It prods our consciences; it digs around the roots of our motives; it teaches our children the truths which the ages have vindicated; it has led in the establishing of hospitals, charity, and education; it inspires worship; it toils for brotherhood and justice, and it works for peace.

Let the preachers in our country tell the whole truth. Pamphlets and church papers have made the truth available, and it is as sinful for ministers not to seek to know the truth as it is to withhold it when known. Let them tell it all across this great country and even around its sandy fringes. The Protestant pulpit is the freest forum in America, if not the world,

(*Continued on page* 38.)



Lynchburg College
Lynchburg, Virginia

CHRISTMAS vacation began on December 16 and closed on January 4 for the civilian students. Most of the faculty and all of the 260 Army Air Force Cadets remained on the campus in session throughout the Christmas period.

Dr. Raymond Morgan has been supply preacher at the Euclid Avenue Christian Church since Dr. Sidney M. Bedford left on November 1 to accept the pastorate of the Central Christian Church, Shreveport, Louisiana. Dr. Morgan continues in this relationship with the church until a pastor has been called. Dr. Morgan is Professor of Religion and Dean of Students.

Mrs. Raymond Morgan, Assistant Dean of Students, has recently undergone an operation at a local hospital. She is recovering nicely and expects to resume her duties after the first of the year.

Edsel F. Pugh, a ministerial student from Pennington Gap, Virginia, has been chosen by the faculty as a youth delegate to the Drake Conference, February 1-4. His home church, of which W. B. Moore is pastor, is planning to provide expenses for Mr. Pugh's trip. Mr. Pugh is a sophomore in college and will be able to bring back the findings of the conference to his fellow students and lead them in their study of the world situation during the next two years.

Dr. J. T. T. Hundley, president-emeritus, preached for the church at Mathews, Virginia, from July 1 to December 1. During December he and Mrs. Hundley visited their daughters in Lynchburg and Roanoke. Mrs. Hundley had the misfortune of a fall on December 19 which resulted in a broken arm.

The ministerial students of Lynchburg College are preaching regularly for seven churches in Virginia and doing supply preaching at a large number of other churches.

Bethany College
Bethany, West Virginia

T. N. Hill, Christian missionary in India for twenty-five years, spoke recently at a Bethany College convocation program. His address, dealing with India, its people, its customs, and its history, both past and present, was interesting and enlightening.

Mr. Hill met with the ministerial group of the college in the afternoon, and spoke to the women's missionary society of Bethany Memorial Church in the evening. While in India, Mr. Hill was editor of an Indian newspaper for the Central Provinces.

Hans Spiegel, formerly of Switzerland, and now a student at Bethany College, was elected vice-president of the International Relations Clubs of the Ohio Valley at a conference held at Muskingum College recently. At this meeting, which was a conference to which representatives were sent from approximately fifty colleges in Kentucky, Ohio, and West Virginia Area, Mr. Spiegel delivered a talk entitled "The Small Nations of Europe in the Coming World Order." The topic of the convention was "The Future Peace."

Also representing Bethany College at the meeting were Virginia Joseph, Buffalo, New York; Olga Karp, Boonton, New Jersey; and LeRoy Hall, Waynesburg, Pennsylvania. These students are members of Bethany College International Relations Club which is sponsored by Dr. W. K. Woolery and Dr. Chandler Shaw, faculty members.

The newest organization in the Bethany Memorial Church is the Ten Hundred Club, composed of twenty-nine students, nineteen Navy and ten civilians. These students work in the dormitories each Saturday evening and Sunday morning to secure an increased attendance of students for the services of the church. The club has been in existence since November 6. Apprentice Seaman Leland C. Davis of the Pre-Chaplain Corps is president of the group.

Phillips University
Enid, Oklahoma

A recent gift of $3,000 from the Ponca City (Oklahoma) Christian Church, and a promise of a like amount annually as a "living endowment" (the equivalent of 3% income from $100,000 of invested income) suggests a new type of support for the university. Gerald Sias is the minister.

The second semester opened January 17, 1944, with an estimated fifty new students on the campus.

Last summer's "Unit Courses" (three weeks and one hour of credit) proved so attractive that Dean England, of the College of the Bible, announced five such courses: New Testament, Old Testament, Church History, Theology, Philosophy, and Religious Education for the coming summer. Preliminary announcement has also been made regarding a course and seminar in the Rural Church; the study to be jointly represented by the University, t Oklahoma Council of Churches, and t Home Missions Council of North Americ The date will be June or July. Exper in the field will lead in the enterprise.

At the close of the first semester, Pa L. Vogt, economist, Washington, D. Department of Agriculture, held a we of conferences with Phillips' student a nearby rural pastors on the subject rural church work.

Professor S. Marion Smith of the D partment of Church History, return from the University of Chicago whe he has completed his residence work f his doctorate in Church History. He r sumed his teaching beginning the seco semester.

The work of the Speech Department being carried forward by Professor Ma garet C. Crabtree while Professor Jol A. Morris is on leave to serve as r habilitation aide for the war-deafen at Borden's General Hospital, Chickash Oklahoma. Mrs. Crabtree was a teach in "Texas Tech." and has done gradua work in the University of Southern Ca fornia.

Among the new courses offered ar Modern Asiatic History, by Professor A. Wellman; the World Church, a stu in modern Christian unity movements, Dean S. J. England; and a new cour in Home Economics.

Carlton Garrison, Indianapolis, alumn of Johnson Bible College, and gradua student in Phillips University, entered t chaplaincy recently, going to Harvard f special training.

Northwest Christian College
Eugene, Oregon

Two hundred forty-nine students we registered for the first term, the large (first term) enrollment in the history the college. The second term beg December 28.

Since January, 1942, the property i debtedness has been reduced by $50,00 property improvements have been ma and paid for; and all other expenses pa when due. The college expects to reti the remaining balance of $5,000 on t debt by February 2, 1944.

Texas Christian University
Fort Worth, Texas

T. C. U. has been approved for voc tion rehabilitation training of war vete ans by the regional office of the Veteran Administration, according to word receiv by President M. E. Sadler.

First WAVE in the nation to be st tioned with a V-12 college training u is Yeoman Carza M. Yater, now on du at T. C. U. A native of Cleburne, Tex Yeoman Yater released a sailor for acti duty with a destroyer escort.

Don Gillis, B.M. '35, has taken a po tion with the Chicago office of the N tional Broadcasting Company in the mu cal production department. Gillis w director of the Horned Frog Band fr 1935 to 1941.

District X (Texas and Oklahom meeting of the American College Public

ociation was held at T. C. U. recently. f. J. Willard Ridings was district rman.

he junior class led the honor roll for fall semester, according to the report Registrar S. W. Hutton, with 67 names of a total of 198. Eleven students le a perfect record of all "A" grades. y-seven of the 198 were Navy V-12 dents.

he campus "Y" sponsored a drive funds to bring Christmas cheer to ly families in Fort Worth.

tephen H. Martonak has joined the f of the Flight Instruction School as und instructor. Martonak has been a ther forecaster with the Army Air ce in Washington, D. C., and helped install the communications system in nection with anti-air defenses at the ama Canal.

Miss Caroline McGown, junior from t Worth, won second place in the h annual national poetry contest spon- d by the Campfire Girls.

Butler University
Indianapolis, Indiana

rare edition of James Whitcomb y 's complete works in six volumes and averner Bible and Apocrypha valued everal hundred dollars have been given he Butler University library by Mrs. St. Clair Parry of Indianapolis in memory of her husband and son.

The Bible is a Daye and Seres edition and was printed in 1549. Mr. Parry, a connoisseur of art editions, brought the book from London. Although the book is worth much more now, the original selling price was listed as 55 pounds (approximately $275) in an advertisement cut from an 1875 paper and pasted inside the back cover of the book.

The Taverner is a revision of the early Tyndale translations with notes and is printed in old English script on gilt-edged pages. It has been added to the library collection of the School of Religion.

The Riley collection is one of the Elizabeth Marine Riley memorial editions and is bound in Morocco leather, with original water-color illustrations by Glenn Henshaw, J. Alfred Seaford, Rex Cotton, and Mary McAuley.

Six Butler University faculty members have been named to a post-war adjustment committee by President M. O. Ross to study the impact of the war as it will affect the university in the post-war period.

Dr. Ray C. Friesner heads the committee of which Dr. Albert Mock is secretary. Other members are Dr. A. Dale Beeler, Prof. Charles J. Anthony, Dr. Edna D. Meshke, and Dr. Harold F. Hanlin.

Problems to be considered include credit for men and women returning from military service, restoration of balance upset by war conditions, changes in policies of admission, curriculum, and subject matter.

Drake University
Des Moines, Iowa

Loren E. Lair has been called to Drake University as Assistant Professor of Ministerial Counseling. He will specialize in counseling our student ministers with their church problems and will spend much time counseling with young people's groups throughout the Drake area, calling their attention to the importance of the ministry as a life work. He will teach in the short term courses at the Bible College.

The University Church of Christ is aiding nine student churches who are employing Drake Ministerial Students. It is making its gift through the Iowa Christian Missionary Society. In this way both the church and the student benefit. This is under personal supervision of State Secretary, J. A. Dillinger.

The Iowa Ministerial Institute of the Disciples of Christ will be held at the University Church of Christ, February 28, 29 and March 1. Dwight E. Stevenson, of Bethany, Virginia, and Mrs. H. B. Marx of the United Christian Missionary Society, will be special speakers for the Institute.

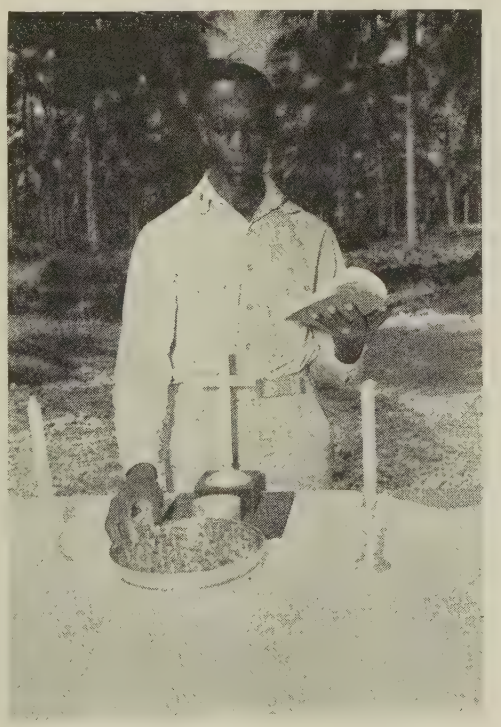
"They Gathered Around the Table"

By CHAPLAIN LORENZO J. EVANS

NE of the distinguishing features of Disciples of Christ is to meet upon first day of the week and break ad. One of the most marvelous tures during my service here in South Pacific was to watch men various faiths as they gathered ound the table amidst trees and ke bread together.

t was upon this occasion that I alled anew the experience of Jesus he met with the twelve and broke ad with them and said: "This do remembrance of me." As we her around the table and take of loaf and the cup, this is done in mory of him who came to bring ace on earth.

Even though today we live in a rtorn world, it is still essential t we should gather around the ole. The voices of the angels are ll singing today "On earth peace, od will toward men." As we gather ound the table each Sunday, are assured of the peace that one y we know will come, and the King- m of God will be established on rth. We can have that peace only ause men are willing to pay for by following him who said: "I the way," through the garden, Calvary's hill and even to the ss. Then we will be able to lize the brotherhood of man and the fatherhood of God. Let us gather around the table.



Chaplain Evans was formerly the pastor of the Second Christian Church of Muskogee, Oklahoma. He is now serving in the South Pacific with the United States Army

Christmas With the Girls' Clubs

At Christmas time at the Mexican Christian Institute, our pingpong table miraculously turns into a gay town of homes, churches, trees and Santa Claus. It is really a beautiful sight and keeps us from "dreaming of a White Christmas."

Each year something is added to our village. This year we had a new doll house, another church and a tiny house. Of course the town was gaily illuminated with colored lights and candles.

I am hoping to have a picket fence around the tables next year. Perhaps my hopes will become a reality since I wished aloud to one of the boys from the craft shop. Dicky is now busily engaged in finding sticks of the proper size for my picket fence.

The tiny tots from 6-11 years had their program on the 15th with caroling, poems and dramatization of the Christmas story. And, of course, Santa Claus met the girls at the door and gave each a box of Christmas candy.

The older girls presented a play at the church on the 17th, but the real spirit shone forth on the eve of the 22nd when we took our lighted candles and went caroling in the neighborhood. I think each of us felt the joy of peace in our hearts and uttered the prayer that this peace might soon come on earth again.

—TWILA V. BURNS.

San Antonio, Texas.

The Soldier Meets the Missionary

By MABEL H. BROWN*

WHAT will you do first when you get back to the States?'' This was one of the questions in some games in a missionary home in China at a Washington's birthday dinner party for Americans in uniform.

Among the replies were these: ''I shall get down on my knees and kiss the ground.'' ''I shall go to the first telephone, call up the folks, have a malted milk and a hamburger—and then get back to the farm and help Dad.''

Such homesick Americans 14,000 miles away are finding Christian hospitality in the most unexpected places. A visit to the mission—a chance to talk with home folks in a ''home away from home''—is a sure cure for soldiers' blues! Everywhere missionaries are keeping open house for the armed forces; making over large rooms and putting in games, magazines, victrolas; establishing canteens; talking over personal problems; providing kitchen privileges; having picnic suppers for sailors in port. One guest book recently held 386 names of soldiers.

''A bit of Tennessee transplanted to the heart of Persia!'' says an American soldier, a former schoolteacher. ''This missionary's home has been an oasis for the soldiers who have visited there. He and his family are the greatest morale builders in this part of the world. He is doing a wonderful piece of work which only a man with extraordinary ability and a strong and lovable personality could accomplish; and this under most difficult conditions.''

A serviceman passing through Gauhati, Assam, wrote in the missionary guest book, ''One of the times I nearly forgot my rank and number and was almost human again.''

From ''Somewhere in Africa'' a lad addresses his pastor at home as ''Dear Reverend,'' describes the bachelor-missionary ''open house'' he visits near camp and the magnificent work being done among the natives. He closes thus: ''Sir, I would like to know if there are any more of our missionaries down here in Africa. If there are I would sure like to meet them.''

''We can get pretty close to 500 into our chapel, and sometimes there is standing room only,'' writes a missionary in Iran. ''And when that fine congregation of men unite on 'How Firm a Foundation' you really feel the foundations are firm.''

From India: ''We had about fifty soldiers in our homes at Thanksgiving dinner, and again at Christmas.'' ''Their wisecracks have helped us grow younger.'' ''We have a hard time keeping the cookie jar filled.'' ''They express their gratitude in many ways. Sometimes they bring luxury items as gifts to us.'' ''The boys invariably stay till nearly midnight—and it takes a half-hour anyway to get them going.''

But the boys are discovering more than home atmosphere. They are discovering the world-wide Christian church—where they hardly knew it existed. What do they say when this happens? ''Well, Mom, more miracles have happened than seemed possible. Believe me, there are a lot of fellows out here that didn't have religion but sure do now.'' ''I have had to abolish from my mind the ideas that I had picked up about mission work when at home.''

A minister in Milwaukee is adjured thus: ''The next time you have a missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations and really had my eyes opened, both at the religious work they do and the splendid attention they are giving to medical and educational advancement. Right now much of their time is taken in improvising their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!''

A captain writes: ''We may not have wanted to come to India but it has meant that many thousands of men who would have cherished throughout their lives an entirely wrong conception of missionary work have been able to see that Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget.''

''I take it all back,'' is the message of a soldier to his mother, after an enthusiastic recital of the influence of Christianity on the lives of natives. He had criticized missionaries, but after seeing them in action said, ''They are doing a grand job.'' Another wrote: ''Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village.'' A chaplain in New Caledonia says, ''None of my sturdy men will ever say 'I don't believe in missions.' They are all for it.'' Others write: ''If this is missionary work, it's an eye opener to me.'' ''I have been giving pennies to missions, but I am going to teach my son to give dimes.''

One officer says he will return home after the war, take his medical degree and return to serve where once he was a soldier. An army nurse declares she will become a missionary nurse. Another c cer, a man of science, not a member any church, writes: ''People would fee lot better about the money that goes these missionaries if they could see w they have done. It is a lot different fr the idea that they are 'cramming religi into them and teaching them hymns. T people they work with were head-hunt not long ago. Now they are an ind trious, honest group on the whole, w may have to come over and evangelize c civilized Western world after a bit.''

The oft-termed ''impractical'' missi ary work of the church has produced c of the most practical surprises of the w —invaluable assistance to Allied serv men by islanders of the fever-infes South Pacific. Voluntarily, one-time s ages daily risk their lives to carry amm nition to the front lines. Many hundre of wrecked and wounded aviators a sailors have discovered that the reas they were carried tenderly on stretch for days across the Owen Stanley Ran by ''fuzzy-wuzzy angels,'' instead of ing eaten forthwith or being turned o to the enemy for reward, was that Chr tian missionaries had been at work amo those tribes for only fifty years.

An American airman made a crash la ing. ''You are burnt. We must ta you to Darwin,'' said the head man encountered in the bush. The wound man was thereupon installed as comfo ably as possible in the bottom of the du out canoe while the aboriginal Good S maritans battled over the long trek of miles to the military hospital.

''One might have expected,'' says t Bishop of New Guinea, ''that these bro people who have but recently emerged fr savagery and the Stone Age would ha seen Christ in the Australian. Perha they have—but the fact is, many Aust lian soldiers who perhaps had never se the likeness of Christ in their own ho life have seen Him in the faces and li of those brown 'fuzzy-wuzzy angels.' ''

Spontaneous and generous gifts on t spot are reported—100 pounds here a 65 pounds there; $200 to the Anglic bishop ''toward making more angels' $200 by a co-pilot to his mother in Am ica, to be given to the church, three-qu ters of it for missions. A graduate an American college made a remarkab record as an ace in the Pacific. Wh he finally gave his life in combat he h willed all of his earthly possessions amou ing to several thousand dollars ''to bu up the people of Japan.''

Again quoting the Bishop of N Guinea: ''Christian missions do not as rule receive credit from more than a f discerning persons; but this time a fain and conventionally Christian society wak up and sees the triumph of missions wr ten across the sky in letters of flame.''

*Released through the Foreign Missions Conference of North America.

Women and World Highways

Standing in the Need of Prayer

HIS is a moment in history when, no matter where you look, the world seems to be filled with men and women little children stripped of former certainties, comforts, companions: all standing in the need of prayer.

therefore, while reading this digest of several thousand rts from many different countries, perhaps you can hear wistful melody of that old Negro spiritual—but nowa- s on each first Friday in Lent we have been learning t it is not enough to keep singing: "It's me, it's me, O d, standing in the need of prayer!" For quite suddenly aunting sentence from Isaiah has disturbed us into re- bering others: "And the Lord wondered that there was intercessor!" So that it has become a deep delight to ize that from dawn to dark on the World Day of Prayer le throughout the earth are praying for one another, d into a new tenderness and an outreaching concern.

his can be verified from reports of the 1943 observance every corner of the globe. . . . **Chengtu** writes that met in the Lan Tao Chin Kai Church which had been oyed by a bomb a few years ago, only the lectern left ding, but now rebuilt rather simply, with paper instead glass in the lovely lattice windows: "the room very led . . . but one forgets all about the shabby clothes worn, undernourished faces as these earnest women enter heartedly into the program. . ."

nd **Chungking**, which suffered almost daily air raids for ong, writes that their 1943 World Day of Prayer service the first meeting held in the rebuilt Methodist Institu- al Church, bombed in 1940: "It gave us a feeling that n as this chapel has been recovered from the ruins in ch it has lain for over two years, so, with God's help, ruined world will be rebuilt some time, too! Our offer- was $600, and will go to a place near Canton where people starving, living on bark of trees and roots of grass. . ."

rom **Sona Bata** (Africa) comes a prayer of deep insight: aviour, owner of the broom of grace, come and sweep hearts, preparing them for the entrance of thy word. en."

Those with relatives now serving "Somewhere in the ific" will find new meaning in the knowledge that our ning service of the day is always held on the Pacific atoll uth) where the **Fiji Islanders** live, with the closing service little **St. Lawrence Island**, only thirty miles from the tic circle. On this island, a significant gift from Nick ngitilian makes each of us look with questioning eyes at own contributions—for last year he brought a beautiful ite fox pelt, valued at $75, as his Day of Prayer offering a sorrowing world standing in the need of prayer. Then m **Aklavik**, also in the Arctic, comes their joy over "three es of God's children coming together in their new cathe- l, singing their Aklavik hymn simultaneously in all three guages—Eskimo, Loucheau, and English."

For the first time our universal worship service, "always nslated into eight of the main languages of **India**, was o put into the **Gujarati** speech, so that other Indians could n us in adoration, repentance, self-examination and love."

. From **Iraq**, **Basrah** tells us of special concern over all se now standing in the need of prayer. **Kuwait** in **Arabia** the Persian Gulf) sounds like your own home town: Women representative of oil, business, and political inter- s took part with women of little education and less oppor- ity."

Encouraging reports have come from **Ireland**—where **Bel- t** had union meetings of four denominations; from **Scot- d**—where over 300 meetings were held last year; from **les**—where 5,000 copies of the program in Welsh were d out; from **England**—where the **Greater London** area ne had over 60 services, and where the BBC again in- ded the entire world cycle in its 10:15 broadcast.

Canada had 2,000 observances, several held for the first time in "pioneer neighborhoods" of new citizens moved into northwestern Ontario. One such youth program was indeed interracial and interfaith: "An Anglican woman was pianist, a Catholic girl read the Scriptures, a Finnish Lutheran girl was reader, an Indian Catholic girl sang, a Ukrainian Orthodox boy took up the collection, a Finnish woman dedicated it."

Oaxaca, Mexico, mailed us their 1943 Program all translated into Spanish. . . .

We wish we might receive news from Norway, Holland, France, Germany, Greece; for a continent containing such suffering and woe knows it is standing in the need of prayer. But we feel confident that our special date is remembered. . . .

And now concerning observances within our own borders. . . . In **Cincinnati, Ohio,** the Symphony Orchestra was opened with prayer by a bishop that Friday, who gave a five-minute account of "the day"; 1,500 persons attended a union service; the vested choir was interracial and interfaith; the forty-sixth Psalm was read in their own languages by a Japanese soldier, a Chinese girl, by Persian, French and American women, by a German Jewish refugee, by a Negro woman speaking in an African dialect.

Church bells played a part in any number of places. In **Bristol, Virginia,** all the churches in town rang their bells at one o'clock; in **Harlan, Kentucky,** one church tolled its bell every hour from six in the morning to six in the evening; and the janitor who tolled the bell was converted that same evening—the service he had rendered driving in on his conscience the wonder and meaning of life and prayer and God.

A wave of children's programs swept the country. Public schools cooperated in **Corpus Christi, Texas; Oklahoma City;** the **Palm Beaches, Florida; Birmingham, Alabama; Bristol, Virginia.**

Services were held in the Government Indian Schools, in migrant camps, in relocation centers.

Probably **Oklahoma City** had the most shining record of us all—shining on a rainy day! For on every hour from nine to five, prayer hymns were played from church chimes of four churches. At 11:00 a.m. not only the chimes but all church bells in the city were rung and every person was asked to pause for a moment of prayer. In the State Health Department at that same moment, from the loud speaker, everybody in the building heard our Call to Prayer read. The Boy Scouts had placed posters in the bus stations, railroad stations, hotels, department stores, theatre lobbies. . . . All four of the broadcasting companies gave time on the air. *It was the weekly luncheon day for the Chamber of Commerce; they paused for a five-minute period of prayer.* Business women and others went to the Y. W. C. A. chapel at noon for meditation and prayer. *Chaplains of the nearby military bases cooperated with special services in all the military chapels.* Young people united in an evening meeting. The governor of Oklahoma issued a proclamation asking all citizens of the state to observe the day and the mayor issued a similar proclamation.

Washington, D. C., had women of four races and of many racial backgrounds in their service—the various "Voices" being a Seneca Indian of the Iroquois tribe, the Chinese wife of a Chinese minister, a Negro woman from the Juvenile Court Staff.

All of this is evidence that Christians everywhere are groping eagerly for ways to discover the will of God as they touch shoulders with one another the world around, so that the Lord may no longer wonder that there is no intercessor, since His Kingdom is coming, right here, right now—beginning with each of us.

(Adapted from an account prepared by Margaret T. Applegarth, Chairman, World Day of Prayer Committee)

For Adult Missionary Groups

Theme: Christian Ventures in Learning and Living

THE purpose in our program and discussion groups this month is to find the relationship that exists between Christian missions and an advance toward better living. Changes have been made for betterment in agriculture and industry through missionary efforts. We are interested in what these changes are and what the present need is for improvement.

As we study the program material, "Learning to Advance in Living," from the program packet, *Learning for Living*, or as we discuss the material in "Session Three: Christian Missions and Earning a Living," from *Doors to Ampler Life*, let us as leaders be conscious of this aim and plan our programs and study in such a way that the entire group will acquire the same consciousness.

Material found on this page will be helpful for a program or a discussion.

Health and Better Living

The American Medical Association is responsible for the statement that ill health is caused from insufficient quality or variety of food as well as from deficient quantity. This shows the relationship between the program of last month on health education in the world and the present program about the advance in agriculture and economics and its importance to Christian living. One phase of life cannot be improved without considering other phases.

"The Century of the Common Man"

In the *Survey Graphic* for May, 1943, Walter Nash discusses the postwar road that must be taken. He quotes these words of an American Negro: "The real objective must always be the good life for all of the people." Further explanation is that "bread, housing, clothing, education, and good health" are terms that the common man can understand. Could not these concrete terms be considered as an interpretation of the statement in the Atlantic Charter: "Improved labor standards, economic advancement, and social security"? As Christians of the world we have a peculiar responsibility to help fulfill this solemn obligation to the common man. Not only is it necessary to the achievement of a just and durable peace, it is also the Christian response to the Great Commission in its broadest interpretation.

A billion people in Asia and Africa have never had the fundamental human opportunities, including food enough for a decent living. We are sure that feeding everyone in the world will not make them Christian, but people must be healthy and adequately fed and clothed if they are to develop spiritually and intellectually.

Food and Agriculture

Agriculture (the business which produces food) and food make a problem as old as man himself. Representatives of forty-four nations met at Hot Springs, Virginia, in May, 1943, to discuss this problem. Their purpose was to begin an international program for agriculture in a world where for decades great food surpluses and shortages have existed side by side. Out of this United Nations Food Conference has come a commission which will later draft a plan for a permanent International Agricultural Authority that will aid in international collaboration in the field of food and agriculture.

Christian people need to make themselves aware of this plan. Let us not allow our unawareness of any needed change serve as a stumbling block toward achieving an international system that will make it possible for the entire world to be fed adequately.

The United Nations Relief and Rehabilitation Administration began its first session on November 10, 1943, in Atlantic City. Forty-four countries were represented in this conference to help lay the economic and social foundations of peace. Their task was not easy—to work out a democratic formula for supplying, transporting, and distributing the goods that will be needed by wartorn countries containing 500 million people. China alone will have about 84 million persons needing relief, India another 80 million. As a well-fed nation we cannot isolate ourselves from those who are hungry.

The Christian wants to be strong physically and mentally. This can be only by improvement in his economic condition. Christian missions have helped meet the need by supplying better methods of agriculture and teaching Christian methods of economic improvement. There is still much to be done.

A Social Idea

Why not have a tea honoring the rural people of the world? Decorate the table with fruits and vegetables. *The International Journal of Religious Education* for November, 1943, pictures a table that was used as the setting for the Ceremony of the Soil at the Central Regional Conference of the United Christian Youth Movement at Lake Geneva. This table has soil, symbolizing the earth; fruits, symbols of the productiveness of the earth and God's goodness; a triangle which symbolizes the common trinity of life—God, the earth, and man; a plumbline, the symbol of God's justice; and the cross which symbolizes Christ and the church. Some such liturgy as is suggested with this picture could serve as a basis for a program for the tea. This would be an opportunity to encourage the willingness to share food.

Ways to Action

Find a rural church that needs help. Your pastor or state secretary will be glad to help you if you do not know of such a church. Maybe the congregation or the missionary group needs encouragem Send someone from your group to as them. Your church choir might be in ested in giving them a musical progr The benefit would be mutual. A boos from your Bible school could "boost" educational work. You might even l them your minister for a service. Wit willing spirit to investigate you can f a way to help that will be appreciated.

Rural Church Sunday is May 28. Be now to plan a service in recognition this special day. It could be worked as a result of the present study.

Rural Life in Jamaica

Dr. E. K. Higdon, executive secret of Oriental Missions of The United Ch tian Missionary Society, spent the mo of October, 1943, visiting the Christ churches and missionary work in Jama He found the population predominar rural and the soil worked to death. rural family of 4.2 persons must live an average of about 6.5 acres. In United States of America the same nu ber of rural persons have 157 acres. proximately 200,000 farm families h less than 500,000 acres of tillable la The result is poverty and undernour ment. The British government is for to move slowly but they are ready to operate with any church organization wh is prepared to undertake rural reconstr tion through demonstration centers un properly trained leadership. What a ch lenge!

Miss Maria I. Dayoan is now in Jama working with Dr. Frank C. Laubach in literacy program for Jamaica. It planned that Miss Wenona Wilkinson will leave for that island in the near ture to help with certain phases of rural work.

Use Your "World Call"

On another page of this issue of magazine is an article by Dr. How Horner, Disciple missionary to Co Use it as part of your meeting or that many in your group read it.

In the March WORLD CALL will app an article by Mrs. O. J. Goulter, a sionary to China for the Disciples u she was forced by the war to come ho She will tell of the work she and Goulter did in the village of Hofei.

New Film About China

This film was made by O. J. Gou missionary to China. It shows church and its services, young peop conferences, distribution of mate contributed by the missionary group the United States, and some of the a cultural projects. This picture wil particularly suitable to use with present missionary theme. Write to United Christian Missionary Society more information.

Youth and Missions

Your February Calendar

EBRUARY is designated as *Brother-ood Month.* What special ventures in herhood will your group undertake? ossibilities are many. Whether yours rural neighborhood, a small town, or ty, there are doubtless some persons roups of people who are not sharing pletely in the life of the community. are they in your community? What you do this month as a beginning to them take their place and bring their ribution to the common life of the munity?

oint meetings might be held with the g people of another racial or na-al background, not to discuss your erences or any problem caused by rences, but to consider things of mon concern—community recreation, "Christian Ventures" study, the war world.

festival, following up your study of e Church and America's Peoples," d be appropriate during this month. *ce Relations Sunday* is February 13. r minister may have the packet of erial issued by the Federal Council of ches for this observance, or you may it from 297 Fourth Avenue, New k City, for 6 cents.

ou will want to have your share as viduals in the *Week of Compassion,* ruary 20-27. Plan to present the ap- in your meetings—for service to the ed forces and defense communities, chaplains' pensions, and for helping t the needs of the hungry and home-victims of the war. Remember that is a time of special sharing—over above your regular missionary offer-, which care for the ongoing world ram of the church.

re the young people of your commun-joining in the observance of the *World of Prayer* on February 25? If plans e not been made for them to do so, e is yet time. Ask the women of your rch how you may cooperate with the munity committee.

The Play's the Thing

f your group would like to help the re church to face the task of winning peace, present the thrilling play, hoenix," printed in the October 3, 3, issue of *Front Rank.*

Phoenix" gives a vision of a better ld and the way to build it. In Egyp-mythology, the Phoenix was a miracu-bird which appeared once every five dred years, each bird rising from the es of its sire, who voluntarily cremated self. In the play, Phoenix is the war-world which will be rebuilt out of the es of the present conflict by those who e the will and the courage to build it.

he play was written and first produced the Vassar Experimental Theater. Full ctions for its production are given in *Bethany Church School Guide* for Oc-er. It would be suitable for a school missions or University of Life assembly, for a midweek church night meeting, or for a Sunday evening church service.

More Christian Ventures

To add to the "Pertinent Paragraphs" in your study packet on *Christian Ventures in Learning and Living,* we present here several items from mission areas. The first is a letter from a new missionary, soon to go to India. Dr. Dorothea Macdougall has written to friends in Illinois:

"My younger sister and I were with mother and father when they were missionaries in India and came to know and love that country and its people. In the winter months we always spent some weeks out in the villages in the district surrounding Jubbulpore, the city where my parents were stationed. There (until our yearly visits came to be expected) the Indians were always shy and afraid of us until someone who was sick or hurt came to us and my father was able to help them with what medical knowledge he had. After that, doors were open to us which had been closed. It was the realization that medical knowledge was a great means of gaining the confidence of the people of India that first made me become interested in medicine. Since then I have come to like medicine for itself, let alone all that one is able to do with it.

"Now, with my medical training, it is my intention to work in India, not far from the Jubbulpore district, in the Bilaspur hospital. In addition to what can be done by a hospital, I am particularly interested in the possibilities of medical work out in the rural districts of India. My hope is that, using the Bilaspur hospital as the hub of the wheel, a system of dispensaries can be developed in the surrounding district, to which regularly timed trips can be made. At these several outlying centers could be taught the principles of public health, better housing, improved stock and farming methods—the whole point being to raise the general level of health of the district. In this way, those treated at the hospital would not go back to the same dreadful living conditions which in many cases are the root cause of the disease which they have, but through the course of years, would be returning to healthier conditions which would tend to continue the good done them at the hospital."

The author of our textbook, *Trumpet of a Prophecy,* Dick Baker, has himself embarked on a new Christian venture. He has gone to Chungking, China, to help Columbia professors start a Chinese graduate school of journalism.

Classes have begun, thirty-two students having been accepted of two hundred who took the entrance examinations. Instruction will be in English. A newspaper will give the students a chance to "learn by doing."

Those who know the spirit and the ability of Dick Baker will think of him in this new venture as one of his own trumpets that "prophesies the future" for those with whom he works.

Dr. Frank Laubach, apostle of literacy, with a group of young people who will learn his methods in preparation for using them on their own mission fields later, is now visiting various countries on the Caribbean in the interest of literacy. They will go also to seven lands in South America, working northward next spring and spending the month of June in Mexico. Our own Maria Dayoan of the Philippines joined the party for the work in the Caribbean area.

The significance of literacy in these and other lands has been well expressed by Mrs. Mabel Erdman of the Committee on World Literacy and Christian Literature at the meeting of the Foreign Missions Conference of North America: "There can be no adequate world church unless it has a literate membership, and there can be no Four Freedoms unless there are literate voters."

Only one woman in fifty in India can read. The All-India Women's Congress has put a literate India at the head of all its objectives. Within the last decade, India's determined effort to educate her masses has raised the percentage of literacy from eight to twelve.

United Christian Publishers is the name of the publishing society which a little more than a year ago was formed by the amalgamation of the Association Press, the Canadian Mission Press, the "Christian Farmer," and the Christian Literature Society in China. The union has improved the production of literature in Free China under war conditions of high printing costs and difficult transportation.

The Christian Omnibook, a quarterly publication, is a venture of the united group. It contains timely articles and book digests of interest to both Christian and non-Christian readers. Willkie's *One World* is to appear in digest form in this publication. (Two full translations of this book have been made into Chinese.)

The College of Agriculture and Forestry of the University of Nanking, Christian institution in which Disciples of Christ cooperate, in 1943 celebrated its thirtieth anniversary on the campus of West China Union University to which it came in 1938. The demand for its graduates is always greater than the supply and there are few agricultural organizations in China that have no Nanking graduates.

Before the war the college operated five crop improvement stations and cooperated in a dozen more. Thirty-six strains of eight leading crops have been improved and these have greatly aided increased food production in China today. The College is now supervising agricultural improvement work in two model counties in Szechwan Province.

Missionary Worship Service

Theme: Jesus the Example

MARCH

The Sower

Purpose: To consider the importance of good ground in the Kingdom of God.

Worship Center: A bulb, an old red pot, a small container of sand or gravel, a bit of screening, some good rich soil, and a trowel—all arranged in front of a colorful picture of any flower that grows from a bulb.

Opening Sentence:

"A man is a bundle of relations,
A knot of roots,
Whose flowers and fruitage is the world."

—RALPH WALDO EMERSON.

Hymn: "Thy Word Is Like a Garden, Lord" (first stanza).

Leader: State the theme and purpose of this meeting. Read the Scripture, Matt. 13:3-9. Call attention to the worship center, and to the miracle it represents. Out of the proper handling of the things on the table—soil, bulb, pot, pebbles—can come the plant in the picture. Compare it to the possible blossoming of all people *if* they allow their lives to be tendered by the Master Gardner. Apply the principle of the Scripture—that some fall in stray places among the brambles, but there is a chance of redemption and growth again if Jesus the Sower can be given an opportunity to care for the tender shoots.

Poem:

If He had seen me, walking
From row to row,
Would He have stopped, I wonder
And then said: "What more
Could you do? Where draw
Better pay?
Than to drop your hoe and rake
And follow me today?"
And then if He did? I wonder
As I look at the seeds—
How I would have answered.
There are so many weeds.

—P. S. B.

Meditation: There is a fable of a pretty little primrose growing by itself in a shady corner of a garden. It began to notice that all visitors paid attention to the larger flowers located in the open sunshine. That they were most often picked and used for decoration, and that no one could see it hidden in the shady corner. So in its discontent it begged to be put in a more conspicuous place—in a gay bed out in the open in the full sunlight that people might see the full color of its flower. The gardener, much against his better judgment, transplanted the primrose to the showy sunny spot. The flower was greatly pleased and preened its petals with delight. But soon it began to change. Its blossoms dropped. It became pale and sickly and visitors began to pass it by. Again the flower appealed to the gardener. This time it prayed to be taken back to its old place in the shade. The wise gardener put it where it belonged and with loving care nursed it to its former beauty.

Throughout this past year many of the people of the world have been taken from their original soil and transplanted on foreign ground. They have had to answer the question of the suitability of the new locations for their particular needs. Sometimes it has meant the creating of a new personality to fit the surroundings. It has meant the learning of a new language, new customs, new neighbors. Many have looked back on the olden days with reminiscent tears. But the transplanting process goes on all over the world. Some of these "strange" people have settled next door to us. Some of our boys have become their neighbors across the sea.

This exchange of people has made us more conscious of the need of good soil in which to grow—the need of correct preparation the world over in order that people, regardless of nationality, can be moved from their old moorings and can find peace and happiness among their Christian brethren in any spot of the globe. It is our privilege to help cultivate the ground so that this transplanting process can continue. We can be content with spot in the shade while others demand sun. We can help others to acclimate the selves. We can teach all within sound our voice the importance of good grou for the seeds of human kindness to gr and blossom into full fruitage.

Group Participation: The leader dire the thinking of the group. Who is y next door neighbor? Do you know a one who was born outside United Stat Have you befriended one of another tionality? Ask each one to write [pa and pencil having been given each bef the service began] one good deed that been done or could have been done to friend one of another nationality; turn paper over and write one deed that snubl or mistreated some one of another ra Collect the slips and burn them. Take bits of residue, put them in the bott of the bowl, arrange the pebbles, sa and gravel, and pot the bulb. Expl that you are sure the good deeds will o weigh the faults of the group as a wh and that they will be a source of stren to your plant.

Hymn: "God, Who Touchest Earth w Beauty" (one stanza, used as a solo, if sired).

Prayer: By leader.

—PAULA S. BISHOP

Echoes From Everywhere

Christmas in Our Roadside Church

It was difficult to know just when Christmas Day service really began in Coquilhatville. Carol singers had gone about here and there in the native village on Christmas Eve, singing and rejoicing in the holy day that was to come with the dawn.

By midnight they had begun to gather in the church and were singing their own Christmas songs in groups. By four o'clock the church was filled, but they continued to crowd in until time to begin the service. People were sitting on the floor and were standing all around the outside of the church.

On the fringes of the crowd were a number of the State Hospital inmates who had strolled up close enough to hear the songs and messages. Some were in the advanced stages of sleeping sickness and others were victims of leprosy. To them the Christmas message brought renewed hope and cheer. Farther up the road, yet within hearing distance, was a group of prisoners going to work. They slowed their pace and listened until far out of hearing. They, too, were wondering and remembering. From the other direction a multitude of Congo soldiers came into view. Not far behind them came their wives carrying babies on their backs.

With the strains of the first song, "Joy to the World," the stillness was broken. The choir sang an old French Carol, "Angels We Have Heard on High." Bokomboji Pierre brought the message in two languages.

In the offering were two live chicke a bunch of onions [these are scarce], bunch of greens, and eggs. An woman, a widow and penniless, brou a small basket of charcoal and reveren offered her gift with her head bowed l

After the meeting, friends greeted e other and went home in groups hummi the songs. They were glad and rejoici that they knew about the Savior of world, and were believing that e though all else in the world might f or be destroyed by war, the church Jesus Christ will stand firm forever.

—LUCRETIA O. ROWE

Coquilhatville, Belgian Congo.

Library Appreciated

From a very lowly beginning of a f books, and some of these few not too w bound, the library at the Mexican Ch tian Institute has become something brag about.

Our church friends all over the Uni States are sending books which are wor of a prominent place in the library. So one is doing an excellent job of teach that worth-while giving is giving so thing which is still enjoyable to the gi

—TWILA V. BURNS

San Antonio, Texas.

Joint Statement Issued

A remarkable number of common st ments have been issued in lands un Axis domination by Protestants and C olics acting unitedly. This is a new th in Christian history. It has now ta place so widely as to indicate world-w trends. The latest example is provi

he Anglicans and Roman Catholics ustralia.

cording to the Melbourne radio, the ment declared that "in the common which threatens us all, all persons ssing the Christian faith have a non ground on which to stand." The ment appealed to all Christians to for the reconstruction of society upon citizens to observe three duties: , to exert an influence for honest efficient government; second, to obey ituted authority and cooperate with government for the common good; third, "to acquire a general knowl- of the rights, duties and limitations e state and the trend of the admin- ion." An American counterpart of has been for some time under prep- on and will soon be made public. tablishes significant precedents and ves the attention of church people.

—Dr. H. Smith Leiper.

Days in Puerto Rico

gh J. Williams wrote recently that a ng at Candelaria was very successful, more than 300 at Sunday school and a wonderful offering. He wrote: big community dinner was enjoyed ll. Vere C. Carpenter spoke on the beginnings of the Disciples' work, ing the enthusiasm and dedication of members of the Dajaos Church, who so anxious to have a building in open ry that they carried planks, 16 feet on their heads, five kilometers up teep trails from McLean Conference ds to the hilltop where the church now stands.

Ie showed how a stream of evan- l life had gone out from that one h into many other communities, in- ng the church at Candelaria. Mrs. enter told us that we now have not second generation evangelicals in sev- churches, but even third, fourth, and ast one fifth generation family."

Sukhnandan Remembered

ssionaries in Buenos Aires, en route ndia, say that many people there re- bered Dr. Sukhnandan from his visit in Buenos Aires, and that one person at the Villa Mitre Church spoke of him as "that very spiritual man." They feel that it was a definite blessing to the churches to have him there for the time.

Miss Bender and Miss Mitchell spoke to the girls at the Union Seminary, many of whom are interested in nursing. Miss Mitchell took her trunk out of custom so she could use her costumes and pictures. Joe Whitmer preached at the Colegiales Church on November 7. He was planning an English service for that church on November 11. George Earle Owen preached and Don Edwards sang.

Maria Guadalupe Fernandez is head nurse of "La Esperanza," hospital established by Disciples of Christ in Aguascalientes, Mexico, in May, 1942. Its name meaning "Hope" signifies its importance in this city of perhaps 80,000

Maria Dayoan In Jamaica

In a letter from Maria Dayoan, she said she was enjoying Jamaica and the literacy work. The Laubach party stayed two weeks in Highgate at the Friends College, doing the experimentation. Dr. Laubach has found that the method will work with English, which is the hardest of all languages. The headmaster of the Friends College describes it as follows:

"Sure it works. For about two weeks' grinding the illiterate about an hour each day, one of my pupils began to read the magazine, *Time*. This pupil never read before. It is not easy. We worked hard day and night working out lesson materials, trying them with illiterates, and finding the words common to Jamaicans, writing them in phonetics and then as they should be. Twenty-five are engaged in the experiment."

A representative of the Bureau of Education was there. The instructors in the college and some students and a few social workers participated. They feel that if the people there cooperate Jamaica can be literate in a year.

On December 12, Miss Dayoan spoke in E. R. Moon's church in Kingston.

Hidden Answers

1. For what is the epitaph on the ketch map?
2. Who furnished the workmen nd made the bricks for the new Vendji church?
3. What is the Student Dedica- on Movement in China?
4. How and where is cooperation growing by leaps and bounds"?
5. How many people of Switzer- and do the work of the Central In- ormation Bureau of the Interna- onal Red Cross?
6. What are some of the men in e armed forces writing home re- arding missionaries?
7. From what part of the coun- ry did more than half of the Christ- as gifts for the Relocation Centers ome last year?

In Memoriam

Mrs. Bess Hauser, December 20, 1943, Marshalltown, Iowa. Widow of late Thomas Hauser, minister. Ardent worker in missionary society. Served on Iowa state board for women's work several years. Age 64.

Mrs. Ellen Luce, October, 1943, Perryopolis, Pa. Daughter of the Rev. M. S. Blair, and a devoted worker in the church, with particular interest in the missionary society.

Mrs. Jacob Hausam, Peoria, Illinois. Faithful and active member of missionary society, Howett Street Christian Church, for seventeen years.

Mrs. Laura McLain Rockwell, October 19, 1943, La Junta, Colo. Devoted and faithful member of church and missionary society. Literature chairman at time of death.

Timothy Tinsley, December 10, 1943, Garden City, Long Island. Minister at Ridgewood Church, New York, for several years. Later, executive secretary of Big Brother Movement in Brooklyn, in which capacity he represented all Protestant churches in Juvenile Courts, thus befriending hundreds of boys needing guidance. Age 48.

Georgia Norine Condict, July 9, 1943, Lamar, Missouri. She knew the mission fields as few laymen know it and loved all church work, giving freely of her time and strength.

Mrs. Tacie Gamboe, December 13, 1943, Chicago, Ill. Faithful church member, and life member of missionary society. Mother of Homer P. Gamboe, missionary in Bilaspur, C. P. India. Age 82.

Mrs. Jimmie Lyle Moore, November 28, 1943, Palmyra, Mo. For twelve years served on state missionary board of Missouri; organized many missionary societies and made many addresses in Christian churches of that state.

Mrs. Patsey Curtis, Cameron, Ill. Member of missionary society of Cameron. Age 73.

Shirley Richard Shaw, January 1, 1944, San Diego, Calif. Minister of University Christian Church since 1935, following pastorates in Fresno, Red Bluff, Santa Barbara, Stockton and Ontario. Was head of Bible and Ministry Department of Chapman College four years when it was in Los Angeles. Dr. Shaw entered actively into civic and fraternal community life, having the love and respect of the people from all walks of life.

A LETTER, dated August 22, 1943, from the missionaries in the Philippines, came on the "Gripsholm" to the United Society. According to this letter, the information reported earlier that these folk had been released from internment camp was incorrect, The letter reads:

"We are very grateful for this first opportunity to communicate with those who have been much in our thoughts and prayers. We are well and thankful that we can be together. Constantly we marvel at the wonderful goodness of God who has guided us in all our decisions and has been a great Comforter and loving Father at all times.

"The Smiths are all three in good health. Freddie is growing rapidly, walks and runs and talks incessantly, except when asleep. Win and Joe [Smith] participate in the camp's educational and religious activities [Camp Holmes, Baguio]. Win and Freddie lived in a home in Baguio from June until November last year and Joe was with them from September until November [1942].

"Harry Fonger is interned at the new camp at Los Banos. Leith and Burton are still in Santo Tomas Camp, Manila, but hope to join him soon.

"On Dec. 11, 1941, we were interned in our Vigan home. A few weeks later two American priests were interned with us. We were very happy to have them for they helped to relieve our loneliness. On August 23, 1942, the four of us were brought to Baguio where we were interned here at Camp Holmes. We are very thankful that we were permitted to bring our Simmons beds, bedding, clothes and some medicines.

"Camp Holmes is located about 8 kilometers north of the Baguio Market. The climate is grand and the mountain scenery is magnificent.

"Most of the churches are continuing their work. All of our buildings are intact. Brother Santiago Gaces, who was suffering with tuberculosis, passed away early in 1942.

"We send our greetings to all loved ones, friends, churches and all connected with The United Christian Missionary Society. Although we have had no messages we are deeply grateful for your prayers for us and that Christ's kingdom may come on earth as it is in heaven.

Signed,

Mr. and Mrs. Joseph Smith
Mr. and Mrs. Allen Huber."

Oswald J. Goulter, Disciple missionary still interned in Shanghai, China, was permitted to send a brief message to Australia for his family, from which we quote a few lines:

"The Japanese authorities have kindly given me opportunity of writing to Australia. . . . I can hardly imagine what it will be like to live in a lovely home. . . . We are very bright and cheerful here. We have had a marvelous summer weather, just as pleasant as. . . . It was cool and rainy until a month ago, and since then lots of sunshine and cool breezes. . . . There is a nice young English Baptist missionary next to me, and two Church of England next to him. We eat at the same time. All the people in this room are cooperative and friendly. Naturally, there is an astonishing variety of characters. We buy extras from the canteen to eat with our meals or in between. . . ."

Marion J. Creeger, former associate Program Director of the Army and Navy Department of the Y. M. C. A., will become the new executive secretary of the Christian Commission for Camp and Defense Communities. He succeeds Harlan M. Frost who has resigned in order to accept the position of executive secretary of the Buffalo Council of Churches.

The Christian Commission for Camp and Defense Communities is an interdenominational body sponsored jointly by the Federal Council of Churches, the Home Missions Council of North America, the International Council of Religious Education, the United Council of Church Women, and the General Commission on Army and Navy Chaplains. Through it the representatives of many communions share in the planning and coordination of their extensive service for men and women in uniform and for industrial workers. Projects are now underway in more than 700 communities over the country.

We regret to learn that Mrs. T Pharis Gamboe passed away at the h of her daughter, Mrs. Sholto M. Spe on December 13, 1943, after a long ness. Mrs. Gamboe's son, Homer Gamboe, is a missionary in Bilas India.

Mr. and Mrs. Joseph Whitmer, miss aries en route to Africa, writing f Buenos Aires say that one cannot h anything but sincere admiration and preciation for the work Mr. and M J. D. Montgomery are doing in Argent A British business man, who was ente one of the border towns of Argen from Chile, was having difficulty with immigration authorities. He mentic Mr. Montgomery's name and the attit of the official was changed. The offi said to the Britisher, "Mr. Montgom is a friend of mine."

Mr. and Mrs. J. Raymond Mills, J and Betty, left Los Angeles on Novem 27 to return to Asunción, Paraguay. M Hallie Lemon also left on the same b for Argentina. They arrived in Bue Aires on January 9.

Miss Rossie McCaw and Miss Leila C lender, recently appointed missionaries Latin America, will fly to Medellin, lombia, to begin language and orienta studies for Mexico and Paraguay. M McCaw was ordained at Park Ave Christian Church, Des Moines, Iowa, January 2.

Mr. and Mrs. Paul Kepple and fam missionaries in Mexico, and stationed Aguascalientes, are moving to Pabellon care for the work there. The Kep have been on furlough the past year.

Mr. and Mrs. Huegel will postpone t furlough year because of the Jubilee C bration of the Mexico Mission.

Miss Cammie Gray, missionary in Ch tu, sent a Christmas message on Decem 26 via shortwave radio, which re ELMER HIGDON, MISSIONS BUI ING, INDIANAPOLIS, INDIANA, ALL MY FRIENDS PLEASE SEND CHRISTMAS MESSAGE QUOTI LONGFELLOW'S POEM "TH PEALED THE BELLS MORE LO AND DEEP, GOD IS NOT DEAD N DOES HE SLEEP: THE WRO SHALL FAIL AND RIGHT PREVA WITH PEACE ON EARTH, GO WILL TO MEN."

Chaplains and the War

DOCUMENTED statment in the office of the Chief of Chaplains reports story:

March 2, 1943. The following inci- was told by soldier survivors of the [deleted]. Authenticity can be veri- by soldier survivors now in Greenland erning the heroic conduct of the four blains aboard the sinking ship—Jew- Catholic, Protestant. With utter dis- rd of self, having given away their jackets to four men without them, the blains stood hand in hand praying to God they served for the safety of those who were leaving the stricken ship ll sides of them. This is the picture aved on our minds and hearts as the [deleted] disappeared beneath the es." In the companionship of death adherents of three faiths joined hands with their hands, their hearts.

he chaplains have demonstrated to the d forces that they are translating al declarations of faith into tangible s of action. The soldiers and sailors also demonstrated this fact in work- together, living together, and fighting ther.

hall we here in the United States say only on a battlefield people can be ant of each other? Shall we say that in times of emergency we can forget prejudices and hates? Shall we, at e, by our example in word and deed, te disunity because we are not face ace with the deadly fire of the enemy?

Favorite Marine Hymn

The Old Rugged Cross" was recently cted as the most popular hymn with ines at this outpost, Johnston Island, poll conducted by Lieutenant Edwin Anthony, the Protestant chaplain here. he number two favorite was "God Be h You Till We Meet Again." In r, the next most popular hymns were: weet Hour of Prayer," "Onward Chris- Soldiers," "In the Garden," "Liv- for Jesus," "Rock of Ages," "Lit- Brown Church," "I Love to Tell the ry," and "Just As I Am."

—SERGEANT JOHN F. REILLY,
Marine Corps Combat Correspondent.

Scholarships

pplications for scholarships for 1944 now being received by the Disciples inity House. These scholarships yield 5 a year on tuition fees, free room rent alling $210 a year, and $425 in cash ends, a total of $830. Students are red instruction by more than thirty nbers of the newly Federated Theo- cal Faculty of the University of Chi- o and the use of the libraries of the r federated schools. Special courses Disciple history and practice are in- ded in the regular course for the B.D. ree. Students are eligible who have the equivalent of the two-year A.B. ree of the University of Chicago, and bring high personality recommenda- s. Apply to E. S. Ames, Dean, 1156 t 57th Street, Chicago 37.

Chaplains Theodore R. Leen and O. Stanley Brown were presented field communion sets recently in First Christian Church of Santa Ana, California. The Campus Class under chairmanship of Jack Neff sponsored the giving of the sets. Chaplain Leen entered the Chaplaincy from Boise, Idaho, and rates a Major. Chaplain Brown is from Indianapolis, Indiana.

Reading from left to right in the picture are: Gerald S. Bash, minister of First Christian Church of Santa Ana, California; Chaplain O. Stanley Brown; Chaplain T. R. Leen; George Allison, chairman of the Official Board of the Santa Ana church.

"Long Wished for—"

says Samuel McCrea Cavert

of George W. Buckner Junior's new book, "Concerns of a World Church." He continues—"a primer of ecumenical Christianity. . . . In style it is simple enough for a high school youth; in content substantial enough for the thoughtful pastor."

"If I were a pastor,"

and could place in the hands of laymen and women only ONE BOOK calculated to give them a grasp of what ecumenicity means, I think that this would be my choice. His book is both a history . . . and a plea. . . ."

—*Herman J. Sweet, in International Journal of Religious Education.*

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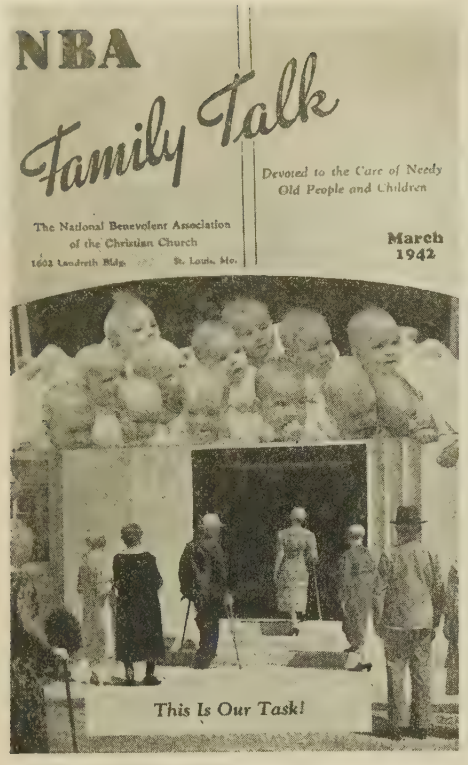

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A Happy Christmas Day at Bolenge

A GLORIOUS Christmas moon was shedding its white light on the rippling Congo River, the dark green trees, and the shaggy banana plants as I went along on the river path on Christmas Eve. I was returning from the Christmas pageant which had just been presented on the verandah of the Press Building by the young people of the Bolenge Sunday school.

The pageant was given a new angle this year by the use of three heathen men who, in their loin cloths, animal skin caps, and carrying their spears and knives, come to the evangelist, inquiring about the news of the birth of a baby called Jesus. The evangelist bids them stay to see the story of Christ's birth presented by the Christians of the village. As the new, old story is portrayed, the evangelist explains it to the old men and answers their many wondering questions. At appropriate times during the pageant, Christmas hymns are sung by various Sunday school classes and the choir.

I went to sleep that night to the sound of joyful Christmas hymns, and awoke at three in the morning to hear the fisher folk, in their village just a short way down river, singing "Joy to the World, the Lord Is Come." Just before 4:30 as I was dressing for the day, Ekofo Joseph, Congo Christian Institute teacher and assistant choir leader, with several young men of the choir and a few young women from the music class of the previous year, gathered quietly outside my door and sang, O so beautifully, "The First Noel" and "Silent Night, Holy Night." They had started out at three o'clock, going first to the native village to sing their carols, then to the home of the pastor, the shut-ins, the wandering sheep and others, and then made the rounds of the missionaries' homes.

Several women were already sitting in the dark church as I went in out of the moonlight just before five in the morning. Others—men, women and children—came singing from all directions and filed quietly into the church to bow in prayer. As the moon paled and the day grew brighter, I had to smile to myself at the incongruous sight the Bolenge night sentry made as he stalked into the church wearing his long khaki coat, carrying a big bow and arrows in one hand and clutching a knife in the other.

The church bell would only strike two sharp claps, but it was not greatly needed for the church building was already well filled for the early prayer service. We sang hymns together, and there were many, many prayers of thankfulness for God's gift of his son and for his care which had brought us to this day. Sometimes two or more began to pray at the same time, and it was almost a contest to see which could pray the loudest and the most persistently until the others gave in and dropped by the wayside, as it were. Occasionally the men were chivalrous and allowed the women to carry on with their pray As the sun was rising at six o'clock, came out of the service and went to homes, to return at nine for the Chr mas offering service.

Each year the crowds grow larger the building seems more and more ina quate. It was estimated that at leas thousand people attended this serv and it took nearly an hour for them to pass forward and leave their gifts the altar. Ekofo and I both led the si ing for the offering service. We s nine different hymns of from four to verses each, sometimes repeating all part of them a second time. The offer included more than 1800 francs (over $45.00), a number of pineapp eggs, onions, chickens, a pot, 3 pairs second-hand shoes, and some eatables.

The men's choir sang "Never Shon Light So Fair," and a mixed choir sa very beautifully, indeed, a Lonku translation of a Christmas hymn. A Herbert Smith had preached an excell sermon, the pastor dismissed us w prayer. Then all the elders and deac gathered outside the church to h their picture taken.

That evening the missionaries of lenge and Coquilhatville enjoyed Christmas dinner, the distribution small gifts and a short service togetl This brought to a close another ha Christmas Day in Bolenge.

—VIRGINIA M. CLARK

Bolenge, Belgian Congo.

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Book Chat

(*Continued from page* 14.)

E casual reader of the New Testa- ent is aware of the fact that only ry small portion of the history he early church is recorded. The of early Christianity is mea- told, and the problems and diffi- s of the beginnings must be inferred the limited records. We are always ted to historians and interpreters e period. Few have done a better f interpretation than Clarence Tucker in *The Beginnings of Christianity,* nple and well-written examination of actors that made the early church a concern. Dr. Craig uses the study e oral traditions behind the gospel, he form criticism'' mentioned above, s study of the background and an- ement of the gospel. He discusses cession the beginnings of the church its leadership, its problems, its ethi- andards, and its particular emphasis e person of Jesus. The latter half e book is on the expansion and con- ion of the early church. It is not s that the jacket of a book, or rb'' as it is often facetiously called, the exact truth, but this one does. ear account of the earliest develop- of the Christian faith, and a valu- guide to the serious student of the Testament.''

Books Mentioned on Page 14

ENCE, RELIGION AND THE FUTURE, by Raven. New York. The Macmillan 125 pp. Price $2.00.

BEGINNING FROM WITHIN, by Doug- V. Steere. New York. Harper & ers. 149 pp. Price $1.50.

E EARLIEST GOSPEL, by Frederick C. t. New York & Nashville. Abingdon- sbury Press. 270 pp. Price $2.50.

E BEGINNING OF CHRISTIANITY, by nce Tucker Craig. New York & ville. Abingdon-Cokesbury Press. pp. Price $2.75.

PRINCIPLES OF CHRISTIAN ETHICS, by bert C. Knudson. Dean Emeritus, ston University School of Theology. ingdon-Cokesbury Press, New York- ashville. $2.75.

e purpose of the author is to present stematic and critical exposition of stian ethics in the light of its history of present-day thought. He makes a ical application of his findings to mportant areas of contemporary life: individual, the family, the state and the church and culture, and the eco- c order. Consideration is given to a nced perspective of theological and sophical ethics, with major emphasis e validity of Christian ethics.

. Knudson clarifies the moral ideal lucidating the nature of love and its eation with the Christian ideal of l perfection. Jesus is the Christian l ideal, and in his example is the key hristian character. The validity of stian ethics is seen in the light of matic test, and in its support by the stian faith.

The book is an authentic and balanced treatment, clarifying a field of study that is fertile both in possibility and influence.

—LEWIS H. MCADOW.

SERMONS IN THE SANCTUARY, by L. O. Bricker. Atlanta. The Donaldson-Woods Company. Introduction by Robert W. Burns. Available through Dr. Burns. 1580 Peachtree St., Atlanta, Ga.

While this reviewer was a pastor in St. Louis, one of his intelligent laymen, who traveled all over the United States and went to a Disciple church in whatever city he happened to be on Sunday, frequently reported on preachers and sermons. He said that he felt that the best preacher he had heard in the United States was a man by the name of Bricker, at the Peachtree Christian Church in Atlanta. This writer regrets that he did not know Dr. Bricker and never had the pleasure of hearing him preach.

Mrs. Bricker and Dr. Burns, his successor, have published 32 of his sermons, and it is easy to see what the layman felt who reported so favorably. These are magnificent sermons. They are simple in style, unique in interpretation, direct in method, and very personal. The preacher drew both on his knowledge and his experience in his sermons. The titles are attractive. For instance, the sermon on giving is called ''The Beautiful Grace''; on introspective effort to save oneself, ''Cultivate Your Own Garden;'' on meeting problems, ''God's Good, Hard World''; on awareness of the times, ''Awake in a Dangerous World.'' There is a splendid sermon of consolation, spiritually and psychologically sound, called ''Bearing Our Grief.'' This is strictly pastoral preaching. All pastors would do well to study these sermons as models of strong, simple, and constructive pulpit work.

C. E. L.

Write for your copy of the 1943 Index of WORLD CALL

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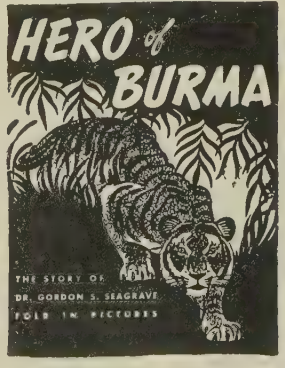

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WORLD CALL

Milk for Famine Victims of India

CHRISTIAN concern for the famine victims of India has come to a head in the shipment of $100,000 worth of milk by the American Friends Service Committee.† This gift for the starving children of Bengal is in part made possible by the united action of Protestant denominations acting through the Church Committee for Overseas Relief and Reconstruction.

At the same time many denominations are contributing to a $25,000 fund sent for famine relief to the National Christian Council by the Foreign Missions Conference.

The milk purchased by the Quakers represents the first American gesture of sympathy for the starving people of Bengal. Permission to buy 20,000 cases of evaporated milk was granted to the Quakers by the War Food Administration. Shipping space was promptly assured by the War Shipping Administration. The milk will make more than a million quarts —enough to feed at least 20,000 children for a three-month period.

Already the Friends Ambulance Unit is feeding children in Calcutta and surrounding communities. Five canteens were established during the summer providing a substantial meal daily for more than a thousand children as the famine spread and the Indian Red Cross provided milk for 120,000 infants, mothers and growing children. Much of the distribution of these supplies is in Quaker hands. The American milk shipment will extend the work already established which has the cooperation of many Christian, Hindu and Mohammedan agencies.

The famine is causing acute shortage of clothing. Families and villagers wandering in search of food have abandoned the shelter of their villages and are lying naked on city streets. The Friends Ambulance Unit reports distributing more than 12,000 garments and blankets and has cabled for additional clothing supplies.

John F. Rich, Associate Secretary of the American Friends Service Committee, stated that about half of the 60,000,000 people of Bengal are now feeling the pinch of hunger. Thousands are roaming the streets of towns and cities and many dead bodies are picked up daily on the main thoroughfares of Calcutta.

†The American Friends Service Committee is one of the causes supported through the Week of Compassion.

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The Protestant Church and War Relocation

(*Continued from page* 25.)

and it is still powerful. A prophet with truth in his possession in our country does not have to ask permission—for he can only obey the promptings of the Lord. In one state a committee of church women became aroused and eager to help with this relocation movement, but their pastor said: "If the governor is against it, we had better not do anything about it." Such a preacher (I refuse to call him a minister of Christ) ought to read what Peter said to the politicians of his day: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye!" I am glad that there are executives like the former governor of Colorado who was willing to stand up and say: "If we do not extend humanity's kindness and understanding to these people (the évacués), if we deny them the protection of the Bill of Rights, if we say they may be denied the privilege of living in any of the forty-eight states, and force them into concentration camps without hearing or charge of misconduct, then we are tearing down the whole American system. If these people are not to be accorded all the rights and privileges which the Constitution gives them, then those same rights and privileges may be denied to you and me six months from now for another just as poor reason as the one which is now offered against the Japanese."

The church of America must go to country, to the rural congregations, this relocation task. Great numbers these people are farmers. They know to grow food. The country needs th their labor, and in many places their l ership in truck farming. However, I r report that, after all that the church done outside, these évacués are still afr How terrible this is for a man and wife whose son is in the Army of country and may die in Italy, and they, his parents who taught him to loyal to the land of his birth, are af to go outside. Let every congregatio America know this; let the church i thousand communities send two Chris farmers to these Centers; let them r some of these humble folk and say them: "Come with us; we need you; boys are comrades; why can't we b Let that happen, and the resettlement is done, and the rural church will hav new sense of mission and a new spiri worship.

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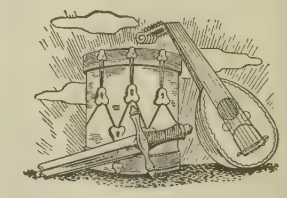

When the strident chords of war fade before the concord that is Peace
—Anon.

Yes, out of the frenzy of war, will come the quiet tempo that is peace. On the rubble of destruction will rise the spires of a new and better world. Believing this, all our skill and effort are devoted to the production of vital war matériel for Victory.

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M.P. MÖLLER

THE ARTIST OF ORGANS • THE ORGAN OF ARTISTS

HAGERSTOWN, MARYLAND

Home Front Honor Roll

(*Continued from page* 22.)

remarkably high percentage was nt on the next Sunday and has nued to attend during the subse- t weeks. Many parents and others were seldom or never seen in the h during the last decade or more now maintaining regular attendance contributing to the church which had not supported for years.

maintain interest on the part of persons on the Home Front Honor and to provide ways of keeping active in the church, the committee already carried out through these esentatives the following projects: enlisting other men for active serv- n the church; (2) sending Christmas nts to all men in the service; (3) ave set aside a period in our Sun- morning service for silent prayer in h we remember all the men in the s and on the battlefields of the d: (4) writing letters to the men in ce.

her projects will be suggested from to time.

hile the Home Front Honor Roll stresses the strengthening of the that should link us to our soldier it is no mere sentimental proposi- Nor does it bless the method of as a sort of holy crusade. It is arily for the purpose of challenging manpower of the church with the ssity of assuming personal responsi- y in the "Army of the Lord" in local church where the warfare nst sin never ceases and where we ld never declare an armistice with in any form. The immediate social ctive in thus challenging our men at e is to throw the full weight and ence of Christian manhood into the of bringing about a Christian peace.

Beacon of Light in a World of Chaos

(*Continued from page* 24.)

ecially worthy to be mentioned is the that only 700 of these workers re- e a modest salary. In addition, it ld be emphasized that the Swiss Fed- and Cantonal authorities, also various lic and private institutions, and the lic in general, contribute about 75 per t of the funds necessary for the main- nce of this humanitarian organization. premises used in Switzerland have n placed rent-free at the disposal of International Red Cross.

r. Marc Peter, Minister of Switzer- d in Washington from 1919-1939, is official representative in the United tes of the International Red Cross mittee, with offices in Washington. Peter inspects internment camps for lians and prisoners of war in this ntry, while other delegates carry out h inspections in other lands. They, ll other activities of the International Cross, serve as an assurance to suf- ng humanity that there is still a con of light in a world of chaos.

Forward With Missions

AT the recent conference at Columbia University on Science, Philosophy, and Religion, two of the delegates demanded that "the entire missionary movement should be stopped." They objected to the assumption that "the post-war world could be built successfully only on the basis of Christianity," denied the statement, frequently made, that we are fighting this war to save Christian civilization, and stated that, so far as one of the major members of the United Nations is concerned, the war is not being fought for any kind of religious civilization at all, but only "for humanity—for freedom and the equality of all men."

This will come as a surprising, if not shocking, statement to all who believe in the Old and New Testament Scriptures and know how profoundly responsible they are for the forward march of freedom throughout the civilized world. For, this whole question strikes at the root of the most crucial decision that the world must make today:—whether to believe that the origin of all freedom and equality is in God, or to affirm that freedom and equality, as well as all human values, are purely human and not related to God.

The revelation of Holy Scripture is to the effect that the rights of man and the sacredness of his person are derived directly from the creative act of God. Jefferson expressed it very well indeed when he wrote that "God who gives us life, gives us liberty." If this is not true, the only alternative by which to account for man's freedom is to attribute it to a social contract—an agreement between men that freedom is desirable and that, therefore, it will be guaranteed. But, involved in this position is the undeniable fact that freedom, which rests only upon the consent of man, can be destroyed whenever that consent is withdrawn. This is precisely what has happened in all fascist countries where the dictators do not feel moved to consent to the proposition that it is a good thing for men to be free.

Freedom, in the biblical sense, does not appeal for its authority to man's consent at all, but to the act of God in creating man in his own image and in endowing him with rights which cannot be separated from his person. If, therefore, we want to see freedom and equal rights secured everywhere in the world, it is more, not less, knowledge of God and his Word that we need. Stop the missionary movement? Indeed not. Step it up!

—WILLIAM C. KERNAN.

*Director, Christian Institute for American Democracy.

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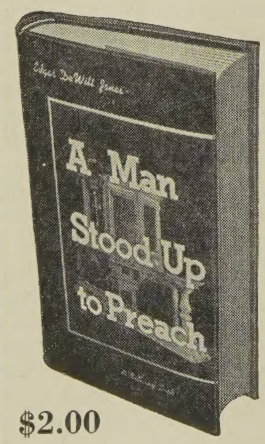

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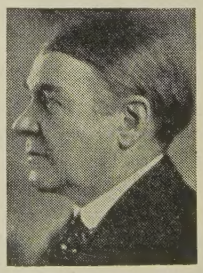

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1942-43	1943-44	1942-43	1943-44
Churches	$101,863.98	$136,402.69	$12,365.93	$23,124.74
Bible Schools	18,346.91	31,886.55	1,310.16	2,621.52
Christian Endeavor Societies	580.05	1,458.80	169.13	450.75
Women's Missionary Societies	38,403.78	45,098.00	1,151.92	3,455.64
Councils	40,422.68	49,180.66	573.79	6,359.97
Young Matrons' Missionary Societies	1,632.38	1,836.34	----	47.50
Guilds	4,218.58	5,301.20	48.54	257.50
Circles	909.32	1,036.36	23.75	41.00
Triangles	329.37	378.18	7.70	14.00
Children's Missionary Organizations	430.78	534.37	18.25	121.25
Unified Youth Groups	562.67	1,194.39	400.24	754.57
Unified Children's Groups	34.21	127.05	39.49	37.83
Individuals	3,402.67	5,211.46	6,604.66	10,803.86
Missionary Organizations Totals	$ 86,943.77	$104,686.55	$ 2,263.68	$11,089.26
Grand Totals	$211,137.38	$279,746.05	$22,713.56	$48,090.13

[1]Gifts applying on percentages.
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Congo Mission Conference

THE Disciples of Christ Congo Mission has just completed its biennial conference. Everton Smith made a fine chairman. His cheery smile and calm manner soothed ruffled spirits, and his knowledge of parliamentary law, gained in the literary society hall at Hiram, untangled the snarls of inexperienced motion makers. The program was varied and good, and enriched our vision of what we are doing and have yet to do. The devotional periods under Mr. Roberts were an inspiration to all. W. H. Edwards was chosen as our next chairman. Mr. Russell is our new secretary.

The Congo Mission is steadily advancing. It is having a gain in membership of almost two thousand a year. At the end of 1942, its members totalled 53,482. That is a big number, when one recalls that as late as 1907 there were only 150 members. Almost one thousand native preachers meet regularly with their congregations to worship God at 1,145 places of meeting, scattered over the villages deep in these forests.

Seven thousand five hundred students are learning to read and write, and to know and to follow God's laws, in the 300 schools held by the Mission.

Five hospitals, three of them supervised by doctors, treat over 20,000 patients yearly, giving over 200,000 treatments.

Those are all tangible, measureable advances. What of the intangible? How can we measure the growth in Christian character of a single African life? Which is greater, and which do you prefer? The chance interest aroused in the mind of an individual, deep in African paganism in a back-country village, as he hears the gospel preached once in a year by a passing evangelist (some missions, unequipped for steady consecutive efforts do this—preach and move on); or the steady development of mind and soul of a young lad housed in a mission dormitory, and nurtured in mission school and influence through the years of his growth and formation? Our hands must be strengthened to continue this constant and sound, although slow, advance in each of our stations, unspectacular though it may be. It requires an adequate personnel.

—DONALD H. BAKER.
Bolenge, Belgian Congo.

Last Column

A Journey to Heaven

(*This incident was related in morn devotions in 1939.*)

In one of the villages a man bec very ill. He became so ill that he v into a coma, or as the natives say, died all over except his heart. people watched and wailed over him then were frozen stiff with fear when "dead" man woke up and asked something to eat. Trembling they g him food. When he finished eating, bade them all go to bed, for it was l and the next morning he "would them all about it."

The next morning the whole vill assembled. And this is what he to He had gone on a long journey Heaven. When he got there, he went The Lord said that they were not ready for him for his house was not finished. He would have to go back u the house was roofed. When the ho was completed, the Lord would call h

"What—shall I go back to earth w all this sickness, pain, etc.?" asked man.

The Lord said, "Yes, go back w pain. When we call you, we will give a needle [injection] which will cure and you will never be sick again."

So the man went back. He had cal all the village together to tell them t there was a God and a heaven, after and that they must all be baptized become Christians, and live as Christi should.

The next day he died and all his r tives have now become baptized and trying to live Christian lives with much fervor as they do in carrying any ancestral wish.

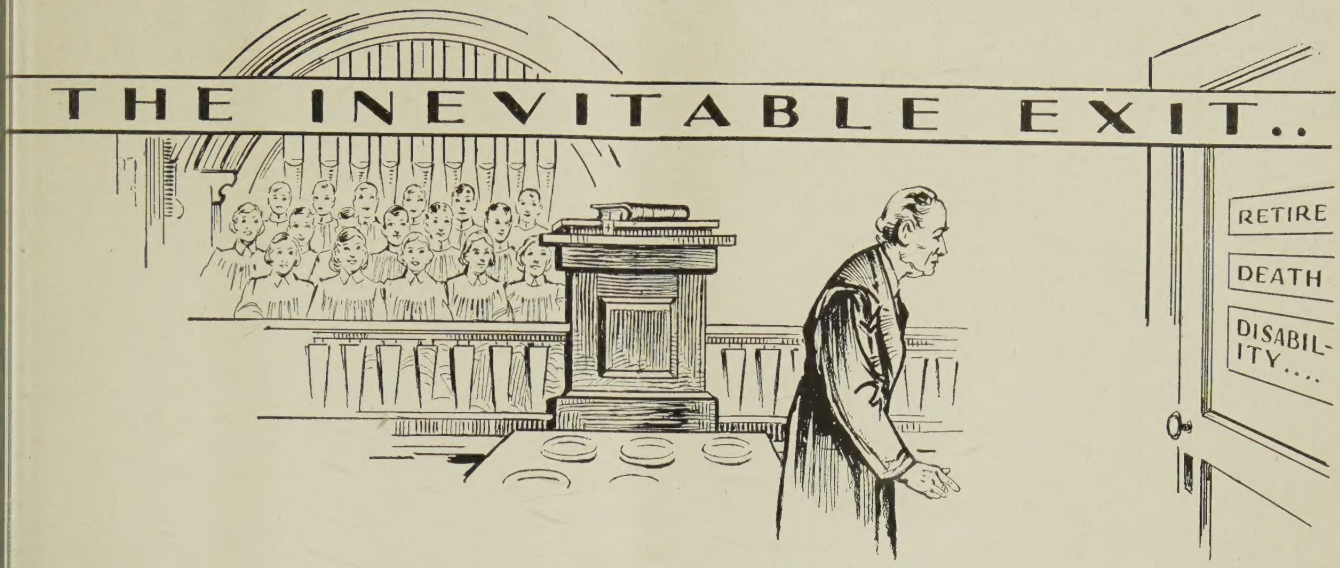
—MR. AND MRS. R. R. COBBLE
Monieka.

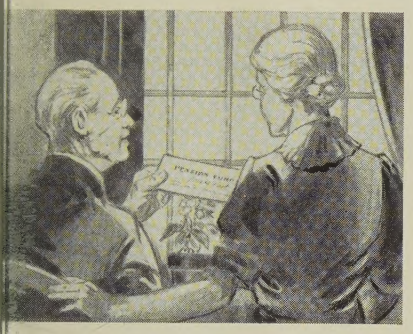
Can and Will are cousins, who never tr to luck.
Can is the son of Energy, Will is son of Pluck.
Can't and Won't are cousins, too, alw out of work.
Can't is the son of Never Try, Won't the son of Shirk.

Sound Advice

There is a pleasant way and an u way in which to say almost everyth and happiness depends on which way take. You can upset a person for whole day by the harsh way in which may speak to him, or you may give pleasure and encouragement by the k ness of your greeting. So, not only words, but in all the little, common c tesies and duties of life, think of beautiful way of doing each. Th blessed are they who are pleasant to with. They are a blessing to themsel to those with whom they live, and to world at large.—*Marion County Ch School Reporter.*

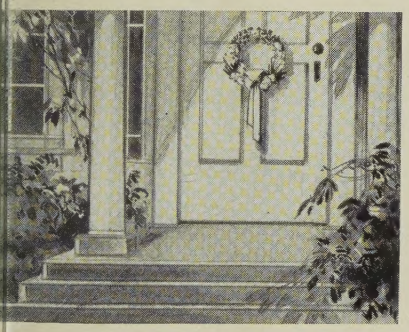
THE INEVITABLE EXIT..





RETIRED—Age 69

Monthly pension amounts to $42.85.
$21.43 will be continued to the wife if she becomes a widow.



DIED IN ACTIVE MINISTRY—Age 51

Widow received $1,000.00 Cash Death Benefit.
Widow receiving $25.00 per month.
Minor child receiving $8.33 per month to age 18 (21 if in school).

TOTALLY AND PERMANENTLY DISABLED—Age 42

He is receiving $50.00 per month.
Wife will receive $25.00 per month if she becomes a widow.
Each of two minor children will receive $8.33 per month to age 18 (21 if in school) if father dies.

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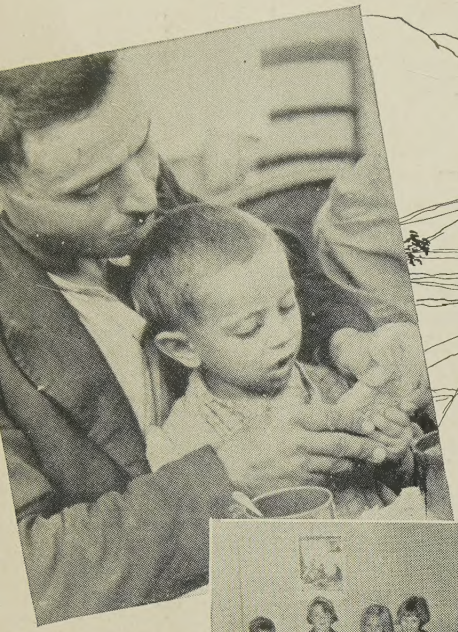

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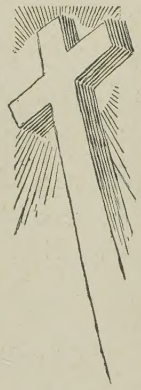

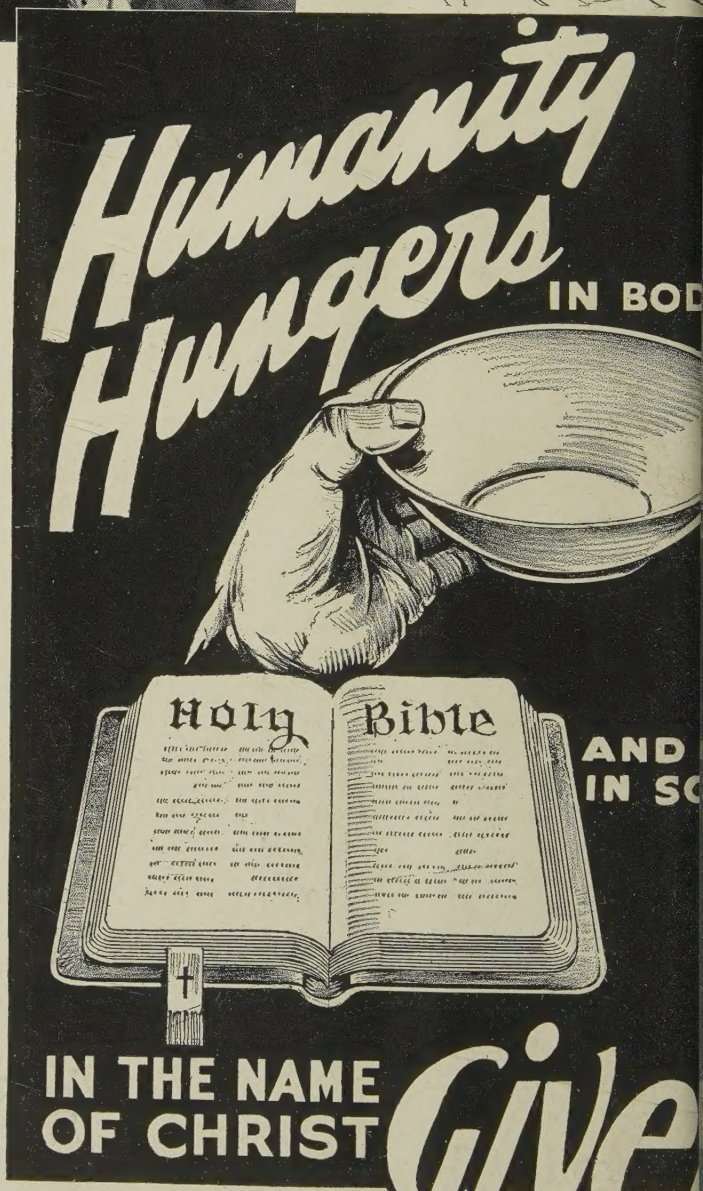

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